



**DELHI UNIVERSITY LIBRARY**

Cl. No. R 3xk 85

(+)  
174

Ae. No 41506

Date of release for loan

This book should be returned on or before the date last stamped below. An overdue charge of one anna will be levied for each day the book is kept beyond the date.

---



Berkeley's Philosophical Commentaries  
generally called the Commonplace Book





- 13X Motion figure & extension provable by sight<sup>186</sup>  
 and different from those ideas provable by touch  
 and ~~seen~~ by the same name.
- + General inconceivable w<sup>t</sup> t<sup>e</sup>. S<sup>t</sup>.  
 Q<sup>s</sup>: how big can be in my doctrine?
- n In: how to reconcile Newton & fact,  
 of motion w<sup>t</sup> my doctrine
- X Boundary of forces and long &  
 complete ~~position~~ <sup>distance</sup> inseparable per se.
- 13X "Polymer", blind man would not know  
 the figure or color to body or extended or  
 finite, fight.
- + + Extension so far from being incompatible w<sup>t</sup>  
 it impossible it should exist without thought  
 Extension is self or anything extended cannot
- m.s. think those being mere ideas ~ perceiving whose  
 sense we thoroughly know
- 11X No extension but ~~of~~ <sup>of</sup> force provable  
 by fight.
- 11m X We<sup>r</sup> not imagine a body v.g. moving in  
 vacuo, by only concurring a proper effect w<sup>t</sup>  
 also ~~existing~~
- 11m. 2 Extension to exist in a thoughtless thing is an  
 contradiction.

# Philosophical Commentaries

generally called the Commonplace Book

George Berkeley Bishop of Cloyne

An editio diplomatica transcribed and edited  
with introduction and notes by

A A Luce MC DD LittD

Fellow of Trinity College Dublin  
Professor of Moral Philosophy in the University of Dublin  
Chancellor of St Patrick's Cathedral

Thomas Nelson and Sons Limited  
London Edinburgh Paris Melbourne Toronto and New York  
1944

This edition is limited  
to 400 numbered copies  
of which this is  
number

7

## CONTENTS

SPECIMEN PAGE OF THE MANUSCRIPT (FOLIO 106) . . . . .	<i>Frontispiece</i>
PREFACE . . . . .	vii
LIST OF ABBREVIATIONS . . . . .	xi
EDITOR'S INTRODUCTION . . . . .	xiii
The Text of the Present Edition . . . . .	xiv
The Two Notebooks and the Priority Question . . . . .	xvii
The Marginal Letters and Signs . . . . .	xxiii
The Miscellaneous Contents of the Manuscript . . . . .	xxvii
The Date and the Purpose of the Work . . . . .	xxviii
The Biographical Background . . . . .	xxxix
TABLE OF CONCORDANCE . . . . .	xlii
Showing the pages in Fraser's (1901) edition of the <i>Philosophical Commentaries</i> (the <i>Commonplace Book</i> ) with the corresponding entry numbers in Johnston's edition and this edition	
PHILOSOPHICAL COMMENTARIES : THE TEXT . . . . .	i
Notebook B Entries 1-399 . . . . .	5
Notebook A Entries 400-888 . . . . .	131
EDITOR'S NOTES ON THE ENTRIES . . . . .	315
A General Note . . . . .	317
Table of Editor's Key Doctrinal Notes . . . . .	317
Numbered Notes on the Entries . . . . .	318
APPENDIX . . . . .	469
Inventory of the Contents of Additional MS. 39305 . . . . .	469
Statutes of a Society . . . . .	470
<i>Disputatio</i> on Locke's <i>Essay</i> ('The Queries') . . . . .	472
Laws of Motion and Two Problems . . . . .	474
INDEX . . . . .	477



## PREFACE

THE two notebooks whose philosophical contents are the subject of this volume were filled nearly two hundred and fifty years ago by a young man aged twenty-two or twenty-three, and were never intended for any eye but his. Do they deserve all the notice they have received? Are they entitled to the honour of an *editio diplomatica*? Both questions may fairly be answered in the affirmative. These notebooks have already repaid study; there is more to be ascertained about them and through them; and when their full harvest is reaped, Berkeleyan scholarship will have been greatly enriched. In summary justification of the scale of this edition, I point to the doctrinal importance of these notebooks, to their personal interest, and to their testimony to the masterly care with which Berkeley examined his case against matter and marshalled his argument. Let me develop these points briefly.

The notebooks cover all the philosophy of the *New Theory of Vision* and the *Principles*, and they set Berkeley's key doctrines, existence in the mind and the reality of body, in a clear light, thereby obviating in large measure those standing misconceptions and misrepresentations of his teaching which date from his own day and flourish still. They show his thought to the instructed reader as a living and growing thing. Here origins can be traced and development watched. Here we see Berkeley thinking and re-thinking, debating, hesitating, changing his mind, clearing up difficulties, and reaching decisions. In the opening pages his speculations seem about to issue in a panpsychist theosophy; in the closing pages they have become the philosophy of the *Principles*, a sober philosophy of sense and spirit, which any theist might hold.

Then, too, the personal interest of the document is considerable. In it there is material for the biographer. From it we learn that Berkeley was 'sceptical at 8 years old' and was 'consequently by nature disposed for these new doctrines.' In it we see a great system of thought in the making. In it we see the discoverer of the New Principle at

## PREFACE

the moment of his discovery, reflective and reminiscent, ‘upon a peak in Darien.’ He writes :

‘I wonder not at my sagacity in discovering the obvious tho’ amazing truth,  
I rather wonder at my stupid inadvertency in not finding it out before.’

Again, these notebooks go far to correct those wrong impressions of the man and his early work to which Professor A. C. Fraser has given currency. The infant prodigy, the romantic schoolboy feeding on airy visions—with those touches Fraser gilds the frame, but his picture is that of an unscholarly, ill-read young man from a semi-barbarous country, who in the ardour of youth hurried into print with an immature argument, lived to regret his haste, and in the end recanted. A glance at his notebooks, however, shows that Berkeley, when he wrote them, was a well-educated, widely read, level-headed, cautious man, fully abreast of the thought of his day, both British and Continental. A study of them proves that for some years before he went to press he had carefully and critically considered his argument for immaterialism from many angles, and by breadth of learning, by ripeness of judgement and philosophical insight, was thoroughly qualified to set it forth.

No-one who accepts Berkeley as a contributor to world philosophy, sure of his place in the ‘pantheon of godlike figures,’ will grudge him the tribute to his greatness intended by this edition of his work.

I have had some difficulty in naming these nameless notebooks. Fraser’s name for them, the *Commonplace Book*, has been known to scholars the world over for seventy years. It is the accepted name required at present for purposes of reference, and accordingly I have retained it in the sub-title and throughout my Notes (abbreviated ‘CPB’), and in a few places in my Introduction where the old name seemed necessary. But the old name is a bad name ; it gives a wrong impression of the contents of the work, and I cannot retain it in the title. In an edition which aims at scrupulous fidelity to the original, I cannot call the work what it is not, and I must call it what it is. A Commonplace Book is by derivation a book of *loci communes*, a collection of passages of general

## P R E F A C E

import required for reference, and the term has come to mean a literary scrapbook composed of random jottings. This work is not a Commonplace Book in either the original or the modern sense. It is a pair of commentary notebooks containing comments, more or less systematic and highly particularized, comments focused upon a complex argument for immaterialism which was present in outline in Berkeley's mind for some time before he began to fill the notebooks. With that argument in view throughout Berkeley here comments upon his own theories, upon the difficulties they involve, upon the books he read, and upon his own literary plans. The notebooks are commentaries from every aspect and in almost every part. Accordingly, I have ventured in the title to rename the two notebooks, in respect of their philosophical contents, Berkeley's *Philosophical Commentaries*. If it be objected that the term 'Commentaries' implies a prior document to comment on, I answer that I think there was such a document, and have advanced a theory to that effect in my Introduction (below, pp. xxxiiff.) ; but I hasten to add that even if my theory were wrong and Berkeley were not commenting on a *written* argument, then he was commenting on an *unwritten* argument ('my first arguings'), lengthy and clear-cut, and therefore in either case the term 'Commentaries' is a true and proper designation of his work.

My acknowledgements are due to previous workers in this field, especially to Professor A. C. Fraser, who found the manuscript and published it, to Professor T. Lorenz, who found the key to its construction, and to Professor G. A. Johnston, who made the work accessible and intelligible, and first interested me in it.

Of the many friends who have helped me I must mention first Professor T. E. Jessop of the University College of Hull, and my colleague Mr. E. J. Furlong. Their help has amounted almost to collaboration. Mr. Jessop and I have worked together for ten years in the highways and byways of Berkeleyan studies, and in the difficult task of planning this book his scholarship and judgement and experience in the technique of book construction have been at my call and have served me well. The



## EDITOR'S INTRODUCTION

BERKELEY'S *Philosophical Commentaries*, generally called the *Commonplace Book*,<sup>1</sup> consists of the series of philosophical notes, nearly nine hundred in number, contained in the manuscript volume, Add. MS. 39305, which with the rest of the *Berkeley Papers* was presented to the British Museum in 1916 by Mrs. W. F. Rose. The old title, *Commonplace Book*, is sometimes bestowed on the whole volume, consisting of 180 folios as numbered by the Museum authorities; but more exact usage confines the term to the well defined series of entries on folios 3–94 and 104–164, inclusive. The page in millimetres measures 200 by 158. The greater part of the manuscript is in a fair state of preservation, and can be read with ease; but the last two lines of the pages of nearly half the volume have been affected by damp or water; in consequence some words on those pages are difficult to read; the ink has perished, and only the faint impression of the pen, just decipherable in good light, is left. There are very few passages in which the text is seriously in doubt, but there are passages in which we have to depend on the work done by Fraser seventy or eighty years ago. Time is appreciably affecting the fabric of the manuscript, and it has become a matter of urgency to fix the text now.

This curious work was discovered by Professor A. C. Fraser, who published it in his 1871 edition of the *Works* in Vol. IV, and in his 1901 edition in Vol. I. Dr. G. A. Johnston edited it in a separate volume in 1930. Various translations of it have been made, into French by Raymond Gourg (*Le Journal philosophique de Berkeley*, Paris, 1908), into Italian by M. M. Rossi (*Georgio Berkeley, Gli Appunti tradotti . . .* Bologna, 1924), and into German by Andreas Hecht (*Berkeley, Philo-*

<sup>1</sup> Professor A. C. Fraser gave it this name; *Works* (1871), Vol. IV, p. 419n. I have renamed it *Philosophical Commentaries* and often refer to it simply as the *Commentaries*.

## INTRODUCTION

*sophisches Tagebuch*, Leipzig, 1926). Johnston's edition was a great improvement on Fraser's ; it made possible a systematic study of the work, and it must be mentioned with honour along with the *editio princeps* ; but both editions, together with the Continental editions which largely follow Fraser, leave much to be desired. Their text is inaccurate ;<sup>1</sup> their order of entries (Fraser's *in toto*, Johnston's partially) is wrong ; they include some extraneous material ; they omit a large part of the system of marginal signs, and their annotations are scanty.

## THE TEXT OF THE PRESENT EDITION

The present edition prints an accurate text, based on my own study of the manuscript. The entries are shown in the order in which Berkeley wrote them, complete with the marginal letters and signs which he affixed. I have commented on almost every entry, and I have relegated to the Appendix those miscellaneous contents of the volume which ought to be published, but which, standing outside the system of marginal signs, are not part of the *Philosophical Commentaries* proper.

This may be called an *editio diplomatica* ; for I have aimed at giving, and have given, in essentials and within the limitations of print, a replica of the manuscript. I have here reproduced the original, page for page, line for line, and word for word. All the entries are thus shown as Berkeley wrote them, and on the pages of the text all is by Berkeley, except the bare requisites for reference, *viz.*, the folio, page, and entry numbers, and the *obelus* to mark doubtful readings, the alternative readings being given in my Notes which follow the text. This method of exact representation, *paginatim et lineatim et verbatim*, is the only effective way of showing Berkeley's running commentary on his own writing ; it

<sup>1</sup> Errors in Johnston's text, some of them very serious, were listed by R. I. Aaron in *Mind* (October 1931 and April 1932) and by A. A. Luce in *Hermathena* (Vol. XXII, 1932).

## INTRODUCTION

conveys something of the intimate quality of this revealing document ; and the trouble involved is a tribute due to a highly singular work, which has become part of the heritage of European and American philosophy.

Berkeley's spelling and punctuation have been closely followed ; his archaisms, inconsistencies, and blunders are not frequent or serious enough to hamper reading. His capital letters are reproduced ;<sup>1</sup> this detail has no little importance ; for Berkley uses the capital to express antithesis, stress, subtle shades of meaning, or turns of thought ; one can often see the purport of an entry by a glance at its capitals, and the fairly systematic change of *idea* into *Idea* (see below, p. xix) is decisive on certain textual questions.

Illegible erasures are shown as such, where they occur. Words erased but still legible, interlinings and other insertions, are reproduced just as they appear in the manuscript ; some of them are of interest, some are not ; those which show his 'second thoughts' are of real importance to students of the development of Berkeley's thought. For the same reason the *verso* or left-hand page is important ; normally the *recto* is filled, but the *verso* is blank. The *verso* was clearly reserved for Berkeley's comments (if any) on the *recto* entries. The entries on the *verso* number about fifty-four, and they are of special interest, as being Berkeley's second or third thoughts, which criticize, correct, qualify, and sometimes even contradict his first thoughts, thus showing the trend of his speculations. I have printed them in their exact manuscript position, opposite the entries to which they refer.

The serial numbers of the entries are not by Berkeley ; but they are very necessary for purposes of reference. Johnston had already numbered them, but I could not take over his numeration, because I differ from him

<sup>1</sup> In the case of *M* and one or two other letters one cannot always tell which is capital and which not.

## INTRODUCTION

with regard to the order of many of the entries. I have, however, given (below, p. xlii) a Table of Concordance which shows the correspondence between his numbers and mine and the page numbers of Fraser's (1901) edition. To the *verso* entries I have given the same number as the *recto* entries facing them, with the addition of the letter a. Thus 37a means the entry on the *verso* opposite 37. Those few *verso* entries (e.g. 98) which do not refer to *recto* entries have their own number in the series. Two pairs of facing pages (MS. 159v and 160r, 163v and 164r) are special cases; they appear to have been filled more or less continuously, *verso* and *recto*; and there I have used my judgement as to the probable order, and have numbered the entries accordingly.

For the benefit of scholars who may wish to refer to the manuscript, I have printed at the head of each *recto* page of the text the folio number pencilled in the corresponding position in the manuscript. It will be noticed that owing to the transposition of the notebooks, these numbers in my edition begin at 103, proceed to 164, thence back to 3, and on again to 95.

I have given in the Appendix an inventory of all the contents of the manuscript volume, and have printed there the thirty-five 'statutes,' the *disputatio* (the 'Queries'), and the laws and problems of motion. The sermon notes and the algebraic equations are not worth reproducing, and the *Description of the Cave of Dunmore* is accessible in the *Works*. The page (MS. 103r) immediately preceding the opening of the *Philosophical Commentaries*, and the page (MS. 95r) immediately succeeding its close, are both reproduced with the text because they contain dates which help to fix the date of the work. The philosophical notes and queries<sup>1</sup> on the page inverted (MS. 164v) are printed in their corresponding place.

Everything in the volume is, I believe, in Berkeley's handwriting,

<sup>1</sup> Numbered by Johnston 946–953.

## INTRODUCTION

except his son's signature (see below, p. 129). The binding is uniform with that of MSS. 39304 and 39313. The binding was done, almost certainly, after Berkeley's death, and probably by Hugh James Rose, who was in possession of the *Berkeley Papers* in the early part of the nineteenth century.<sup>1</sup>

## THE TWO NOTEBOOKS AND THE PRIORITY QUESTION

THE unevenness of the edges, and the tape-marks on the back of folio 95 (MS.), with other indications, show that the volume is composite. It consists of two notebooks bound together. Lorenz<sup>2</sup> was the first to draw attention to this fact, and he suggested that the notebooks had been bound together in the wrong chronological order—in other words, that Berkeley wrote the first part of the present volume *after* the second part. The suggestion is correct, and as it is the foundation stone of the whole textual criticism of the document, I must state the evidence for it in detail.

The terms *first notebook* and *second notebook* would be ambiguous and misleading in this case, and accordingly, with Johnston, I will call the notebook (MS. folios 3–95), which *now* stands first in the volume, *A*, and the other notebook (MS. folios 96–180), *B*. I have to show that in the main<sup>3</sup> *B* was filled first and *A* second. There are three convincing lines of proof: (1) the dates in the notebooks, (2) the doctrines, (3) the orthography of the word *idea*.

(1) The date 1706 ('Jan. 1705' is Old Style for 1706) occurs three times in the opening pages of *B*, and the date 1708 occurs on the last page

<sup>1</sup> For the history of the *Berkeley Papers* and a fuller account of the physical features of the MS., see Jessop and Luce, *A Bibliography of George Berkeley*, pp. 81, 83–4.

<sup>2</sup> *Archiv für Geschichte der Philosophie*, XVIII, 1905, pp. 554 ff.

<sup>3</sup> 'in the main,' because there is some evidence, such as the duplication of the series 351–358 with 415–424, that Berkeley began *A* before he had quite finished *B*, and that he was filling both notebooks simultaneously for a short while.

## INTRODUCTION

of *A*. Those facts *per se* would not settle the priority question ; for of course one can write '1706' in 1708, and '1708' in 1706 ; but on examining the formal datings of the rules of the societies in the manuscript itself (see below, MS. folio 103 and App. p. 470), one is convinced that they were written there at the time, and that the philosophical entries could not have been made till after those dates. Similarly the position of the date 'August 28th 1708' at the head of the last folio makes it highly probable that it was written at the time, and that it is Berkeley's dating of the completion of the work (see below, p. xxxi and p. 313).

(2) The doctrinal development disclosed in the work requires the priority of *B*. There are doctrines in *A* which assume and build on the work of *B*. *B* in the main deals with the topics of the *Theory of Vision*, and *A* in the main deals with those of the *Principles*. Further, the order of development of Berkeley's thought is from *B* to *A*, and not from *A* to *B*. His immaterialism is the same throughout, but in certain important details his philosophy in *A* is more mature than in *B* ; some views expressed towards the beginning of *B* (e.g. in No. 24) differ widely from the official doctrine of the *Principles*, whereas entries dealing with the same topics towards the end of *A* (e.g. in No. 847) will be found to be in almost entire agreement with the *Principles*. Take the pair of notebooks and study the entries dealing with any of the following doctrines—abstract ideas, the nature of soul or mind, simple ideas, demonstration, the reality of body, ideas of spirits, words without ideas, or powers ; study them first in Fraser's editions which print *A* before *B*, and then in my edition (or Johnston's) which prints *B* before *A*, and you find that the priority question settles itself ; for in Fraser's editions the relevant entries form a mere set of random remarks, often inconsistent and contradictory, while in my edition they yield on the whole an orderly movement of maturing thought.

In particular, consider the 'Demonstration' of the New Principle *more*

## INTRODUCTION

*geometrico* (378), which Berkeley hammered out and presents in nineteen numbered propositions with divisions and cross-references. It occupies two pages near the end of *B*, i.e. towards the early middle of the *Commentaries*. That is quite its proper place ; for the New Principle was discovered in *B*, and a ‘demonstration’ of it, promised in 363, forms the natural climax of that notebook. But Fraser’s order banishes it to the end of the whole work (*Works*, Vol. I, pp. 89–90), where it is decidedly out of place. For in the latter part of *A* Berkeley weakens on the whole question of demonstration, and he writes (858) :

‘I must not pretend to promise much of Demonstration. I must cancell all passages that look like that sort of Pride, that raising of Expectation in my Readers.’

Is it conceivable that *after* taking that resolution he should frame this elaborate two-page ‘Demonstration,’ and trouble to record it ? Besides, several of the component propositions stand for principles accepted in *B*, but rejected in *A*, e.g. the first two propositions :

‘All significant words stand for Ideas.  
All knowlege about our ideas.’

At first Berkeley held those Lockian principles as axioms ; but he gave them up while he was filling *A* ; for he had found significant words which do not stand for ideas, and he had found knowledge without ideas, i.e. knowledge of spirits. Thus Fraser and those who with him follow the book-binders’ order of the notebooks are reduced to the absurdity of making Berkeley’s intellectual labours in this his *annus mirabilis* culminate in an unwanted Demonstration based on principles which he had already rejected.

(3) The third line of proof, scarcely necessary after the foregoing, rests on an orthographical detail in the manuscript.<sup>1</sup> The extant Berkeley

<sup>1</sup> For a full statement of the supporting facts and figures see my article in *Hermathena*, Vol. XXII, 1932, reprinted in my *Berkeley and Malebranche*, pp. 194ff.

## INTRODUCTION

manuscripts of the years 1706–8 show a marked change in orthography during that period. At the beginning Berkeley almost always wrote *idea* with a small *i*; at the end he almost always wrote it with a capital; and during the middle period he wrote *idea* and *Idea* indifferently. Now the *Commentaries* conforms to and exemplifies this practice, showing the three periods well defined in regard to its 400 or more occurrences of the word; but it does so if, and only if, the two notebooks are taken in the order *B–A*. If, on the other hand, they are taken in the order *A–B*, they do not conform, and then they would yield the bizarre and impossible result that Berkeley in these two notebooks at first wrote *idea* and *Idea* indifferently, then *Idea* exclusively, then changed suddenly to *idea* exclusively, and finally reverted to his original indifference and wrote *idea* and *Idea* at haphazard. That result, in itself unlikely, becomes incredible when taken along with the other Berkeley manuscripts of the period.

The priority question is thus settled by three independent arguments which concur in the same conclusion, and the order *B–A* is established beyond a peradventure.

The mistake in binding probably arose from the outward appearance of the notebooks. The first page of *A* (MS. folio 3, see below) with its table of the marginal letters looks like the opening of a work, whereas the first page of entries in *B* (MS. folio 104, see below) does not.

The last section of notebook *B* has given rise to another question of order, a much smaller question than the foregoing, but still one of importance.<sup>1</sup> It concerns the entries, numbered 377–99 in this edition (903–45 in Johnston's edition), which occupy the folios 161–4 in the manuscript. Continental editors conjectured that for some unknown reason Berkeley left these pages blank at first, but returned to them

<sup>1</sup> The terms *manuscript order*, *position*, etc. in this connection mean the order, etc., relative to notebook *B*. The order of *A* and *B* has been dealt with in the foregoing paragraphs.

## INTRODUCTION

and filled them after completing *A*. Johnston has acted on this conjecture, and has rashly transferred the section from the end of *B* to the end of *A*.<sup>1</sup> I restore the manuscript order.

The departure from the manuscript order is purely conjectural, as Johnston admits ; there is no external evidence for it, and the only shadow of internal evidence for it is that entries 396–8 show Berkeley contemplating the publication of a book, wrongly assumed to be the *Principles*. This consideration proves nothing ; for Berkeley was contemplating the publication of more books than one right from the start of the *Commentaries*. If the publication was *imminent*, when these three entries were written (which is not said or implied), the book was probably the *Theory of Vision*, which may well have been at an advanced stage early in 1708. ‘y<sup>e</sup> treatise’ in 396 certainly does not refer to the *Principles*, as some commentators have stated ; for it refers to Locke’s *Essay* (see my note on the entry).

The orthography of *idea* tells decisively against the transposition ; for Berkeley writes here, ‘neither our Ideas nor anything like our ideas’ (379), and ‘other men’s ideas . . . same Ideas as we Irishmen’ (397–8). When he penned these entries he was using capital and small initial indifferently ; the writing of the word belongs to the transitional period, and therefore the section must stand towards the middle of the *Commentaries* and could not stand at the end.

The entries themselves are *against* the transposition of the section and *for* the manuscript order ; they fall into two groups, the ‘Demonstration’ of the New Principle, and a miscellaneous collection of remarks mostly about mathematicians. I have written fully on the Demonstration above (p. xviii), and have shown that it is in place in the middle of the *Commentaries* and is doctrinally impossible at the end.

<sup>1</sup> From his words in his edition, p. xxii., and his *Development of Berkeley’s Philosophy*, p. 24. I gather that he did not give the question his close personal attention, regarding it as unimportant.

## INTRODUCTION

The other entries, too (381–99 in my edition, 925–45 in Johnston's), must be kept in their manuscript position.<sup>1</sup> Most of them are unflattering remarks about mathematicians, similar in tone and thought to the series 364–76, belonging with them to Berkeley's early, less responsible period. 'I can square the circle, etc. they cannot' (395), or 'I'll teach any one the whole course of Mathematiques in ~~100~~ prt the time that another will' (385). I do not think he could have recorded those boasts, as Johnston's order makes him do, *after* writing the modest words (called for by those boasts already written), 'Mem: upon all occasions to use the Utmost Modesty. to Confute the Mathematicians w<sup>th</sup> the utmost civility & respect. not to stile them Nihilarians etc.' (633).

The reference to the satirical term *Nihilarian* is quite conclusive ; the wise decision to drop it comes in my edition, as in the manuscript, *after* a series of entries on the mathematical point as a 'nothing,' and the mathematicians as 'Nihilarians' or 'Nothingarians' ; here they are : 337–8, 344–5, 372, 384, 394, 399, 438–9, 464, 471, 488—a fairly solid block, roughly about the same period. But Johnston's order locates that decision right in the middle of that series, thus making Berkeley write satirically of the 'nothings' and use the very term 'Nihilarian' (399, cf. 384, 394) *after* deciding not to do so. In Johnston's text and numeration the above series appears as 349–50, 357–8, 381, 928, 940, 945, 435–6, 463, 470, 490 ; this arrangement makes it impossible to read the entries connectedly, and illogically divides them into two blocks separated by half the distance covered by the work. This and other inconveniences and improbabilities (e.g. the wide separation of the duplicates 367, 387) follow from the unnatural surgery, which cuts off the conclusion of notebook *B*, and would affix it to the end of notebook *A*.

<sup>1</sup> Johnston's 946–53 are not part of the *Commentaries*, and I have reproduced them just as they are in the manuscript, see below, p. 126 ; they are on the *verso* of MS. folio 164, upside down, and they have no marginal letters or marginal signs.

## INTRODUCTION

### THE MARGINAL LETTERS AND SIGNS

BERKELEY affixed a letter or a sign (sometimes both) in the margin to practically every entry ; the only exceptions are 113, 223, 266, 379–80, 406, 537, 560, 620, 634, 636, 642, 715, 751, 789, and these are mostly trivial and purely personal remarks. Berkeley must have taken considerable trouble with the system. What purpose it served originally is not very clear ; but no edition would be complete without it ; it marks off the *Philosophical Commentaries* from the other contents of the volume ; it can provide a clue to the meaning of some entries (e.g., 122, where see my note), and in some cases it can tell us where to look for the corresponding passages in the books.

Nine letters of the alphabet are used ; the signs are the multiplication sign X with legs elongated like the Greek letter *chi*, and the plus sign +. Over 500 entries are marked with a letter ; some 300 have the X with or without a figure in an angle, and nearly 200 have the +. From the position of the table of letters on the opening page of A, the total absence of 'E' entries from B, and the large number of entries in B marked (*prima manu*) 'S' where 'S' does *not* mean 'Soul or Spirit' but almost certainly means 'Space,' I judge that the present letter system was original in A and was extended backwards to B ; probably the mathematical sign system was original in B, and has been extended forward to A.

Berkeley gives a table of the letters with their meanings on the opening page of A ; I have reproduced the table and have expanded it in my note (*ad. loc.*), adding the number of occurrences of letters and signs in each of the notebooks in order to show roughly the distribution of subject-matter in the whole work.

Matter and its qualities are evenly distributed between the two note-

## INTRODUCTION

books, immaterialism being the primary theme of the whole work. The nature of existence was discovered in the course of writing *B* (towards the end), and therefore formal entries on Existence (*E*) do not begin till the opening of *A*. The Introduction to the *Principles* makes an appearance in *B*; it was meant then to contain 'the design of the whole, the nature & manner of demonstrating' (212); it becomes prominent in *A*, and abstract ideas, its present theme, take the place of demonstration. The soul, spirit, mind, will, etc., come in for a little discussion in *B*; but much fuller treatment of psychology, maturer views, and more settled terminology are to be found in *A*. The line between *T* and *S* is Berkeley's; it would seem intended to mark off the topics of *Principles*, Part I, from those of Part II and the projected Part III (see my note on entry 676). There are over forty cases in *B* of *S* erased—evidently a trace of an earlier system in which *S* meant Space; *M* has been substituted as a rule, sometimes *P*; in a few cases, e.g. 96, 121, the *S* has not been stroked out, but is left standing in its original meaning.

The sign  $\times$  must stand for mathematics in a broad sense, as the science of relation between quantities, one of Berkeley's primary divisions of subject matter. The clue to this fact is in the marginal signs of the two entries :

N.Mo.X.	Truth, three sorts thereof Natural, Mathematical & Moral	676
Mo.N.X.	Three sorts of useful knowlege, . . . Natural Philosophy. . . . Mathematiques. . . . Morality.	853

Over 300 entries have this sign, and the connection of most of them with mathematics, especially geometry, is obvious. Of these about 108 have this sign in conjunction with the numbers 1 or 2 or 3, usually set in an angle of the sign. These all have a special connection with the *Theory of Vision*, and the numbers clearly denote, first, or second, or third part of that work as it was originally planned, viz. distance (1), magnitude

## INTRODUCTION

(2), and the heterogeneity of sight and touch (3). Thus, for instance, we find :

- <sup>1</sup>X<sup>1</sup> In the Barrovian Case etc [the test case for the distance section]. 170  
<sup>2</sup>X<sup>1</sup> Qu: why the Moon appears greatest etc [the test case for the 125  
magnitude section].  
<sup>3</sup>X<sup>1</sup> Tangible & visible extension heterogeneous. 70  
<sup>1</sup>X<sup>123</sup> I saw gladness in his looks . . . so I see figure or Distance. [This 231  
comparison occurs under distance (sect. 9–10, 23), under mag-  
nitude (65), and, by implication, under heterogeneity (130).]

Many other instances can be found, especially of 2 and 3, and a little practice will enable the reader to see by a glance at the marginal sign what entries refer to the *Theory of Vision*, and in what part of that book their equivalent will be found.

The complex symbol 3aX or X3a occurs with ten entries, all of which (and they only) refer to the problem of the inverted retinal image—the test case for situation, which is now the third section. The a in the symbol shows that it was an afterthought, and that the section, as might be gathered from its awkward arrangement, was inserted between magnitude and heterogeneity, the original third section, now the fourth. Thus, for instance we find :

- <sup>a</sup><sub>3</sub>X<sup>1</sup> Qu: why we see things erect when painted inverted. 126

The stroke which accompanies many of these signs may be a stroke indicating that Berkeley had attended to the entry, or a figure, perhaps indicating the *Theory of Vision* as the first book.

The plus sign + occurs with some 188 entries ; it is frequent in notebook B but becomes rare towards the end of A. I am inclined to think that Berkeley used it as a sort of *obelus*, setting it against those entries which he found he could not use, whether because (a) irrelevant to his final argument, or personal, or trivial, or (b) representing discarded views.

## INTRODUCTION

Instances of (*a*) are : 1, 2, 5-8, 10, 12, 14-16, 29, 38(?), 42, 65-6, 73, 77, 82, 87, 93-4, 99, 107, 111, 123, 129, 130, 141-4, 147, 151-3, 156-62, 180, 182-3, 186-8, 190-2, 194, 200-2, 207, 209, 215-6, 221, 239, 245, 255, 285, 294, 310, 327, 349, 350, 358, 366, 368, 370-2, 375, 376, 387, 396-9, 402, 409-10, 413, 424-5, 436, 447, 452, 459, 465, 488-9, 495, 502-6, 543, 559, 562, 565, 568, 595, 598, 608, 619, 624-5, 662, 664.

Instances of (*b*) are : 24-5, 41, 44, 52-3, 83, 112, 132-4, 139, 154, 164-5(?), 167, 178, 212, 282, 286(?), 293, 293a, 356, 365, 378 (1, 3, 5, 8, 13-4), 407, 422, 450, 461, 474, 484, 493-4, 496-7, 526, 546, 570, 577, 579-81, 622-3, 637-9, 659, 711, 721. The views discarded are : the definability, mortality, and passivity of the soul, the identification of mind, soul, and will with their contents, the Lockian doctrines of simple ideas, of powers, of all words standing for ideas, and of no knowledge without ideas.

My theory of the plus sign explains 95 per cent. of the occurrences ; but I am not entirely satisfied with it ; for it fails to explain the following entries : 33, 62-3, 85, 95-7, 110, 318, 325, 369, 433, 485, which have the sign but represent views which Berkeley held and continued to hold. There may be some other explanation which would be obvious to us if we knew the exact function of the *Commentaries* and the full part it played in his literary work. In some cases, no doubt, the sign is not the true plus sign, but the figure 1 stroked through ; in 551, for instance, the horizontal stroke is blotted, the vertical not, showing they were made at different times. In 43 Berkeley has erased the plus sign, giving it the appearance of an asterisk.

The asterisk which occurs occasionally refers to a qualifying entry on the facing page.

## INTRODUCTION

### THE MISCELLANEOUS CONTENTS OF THE MANUSCRIPT<sup>1</sup>

THESE are all contained in notebook *B*. At the one end of the notebook are rules of a College society ; at the far end (inverted) the *Cave of Dunmore* essay has been copied in. The positions of the other *miscellanea* can be found by referring to the inventory on page 469 below. Consider first the rules. There are two sets, one long set ("statutes") and one short set, and some writers have seen a connection between the societies which passed the rules and Berkeley's philosophical notes. There is no evidence for any real connection. The society which met on Fridays had wide interests of a scientific type ; the Thursday society met to discuss, not immaterialism, but 'the new Philosophy,' *i.e.* the philosophy of the Enlightenment, especially Cartesianism and Locke. The *Commentaries* would not arise out of the work of a society ; for it is the record of solitary speculation ; in it Berkeley's mind is 'voyaging strange seas of thought alone.' The rules are in the volume, no doubt, for the simple, unromantic reason that at first Berkeley used notebook *B* for the rules and records of College societies, of which he was Secretary ; and when those societies ceased to function (as happens with students' societies), or took other books, Berkeley naturally turned *B* over to his private uses.

The *Description of the Cave of Dunmore* was read at a meeting of a College society, and on that account, no doubt, it was copied into the notebook before the notebook ceased to belong to the society.

The other miscellaneous contents of the notebook belong probably to the interval between its society-rule-book period and its adoption for the purposes of the *Philosophical Commentaries*. The twenty-four

<sup>1</sup> See above, p. xvi, and Appendix.

## INTRODUCTION

'Queries' which Johnston prints, *extra numerum*, at the outset of his text occupy a leaf between the two sets of rules ; they all have to do with Locke's *Essay* ; almost certainly they are a copy of 'Quaestiones disputatae ante comitia,' i.e. questions propounded by the Procurator (Proctor) to the candidates for Degree, and 'disputed' (debated) by them in the presence of a Moderator. They constitute a *disputatio* ;<sup>1</sup> they are what we should now call an examination paper on Locke's *Essay*. They have no connection with immaterialism, nor have they marginal signs ; therefore they are not part of the *Philosophical Commentaries*. I have accordingly relegated them to the Appendix (p. 472). Towards the far end of the notebook occur two pages of algebraic equations—rough work for Berkeley's *De Ludo Algebraico*, seven laws and two problems of motion, some blank pages, a few scribbled sermon notes, and the eight philosophical notes printed below in their manuscript position on page 126.

## THE DATE AND THE PURPOSE OF THE WORK<sup>2</sup>

BOTH Fraser and Johnston have made certain statements on the date of the document. I shall not, however, examine their statements here ; for they do not appear to have studied the question attentively ; nor do they always distinguish between the *Philosophical Commentaries* and the other contents of the volume. They were under the impression that Berkeley spent two or three years upon these notes, beginning them in 1705 or 1706. I hope to show that he wrote them in a shorter period, beginning them in 1707.

To settle the date we must know the opening date and the closing date ; and to avoid cross-purposes, I will set out the double question in

<sup>1</sup> Provost Alton suggests to me that the *disputatio*, as an academic exercise, has left its mark on the CPB in the entries, a large number, posed as 'Queries.'

<sup>2</sup> See also my article in *Hermathena*, Vol. XXII, 1932, reprinted in my *Berkeley and Malebranche*, pp. 194 ff., and my article in *Proceedings of the Royal Irish Academy*, Vol. XLVIII, Section C, No. 7.

## INTRODUCTION

precise terms, by asking, When did Berkeley write the first folio, officially (*i.e.* by the British Museum) numbered 104? and, When did he write the last folio, officially numbered 94?

The argument for the opening date depends on the history of notebook *B*. It is virtually certain that before Berkeley began to use the notebook for his philosophical entries, he had used it for the rules and records of one society and for the rules of another society. At one end of the notebook Berkeley has formally recorded the thirty-five 'Statutes' of a society which met on Fridays, and at the far end (inverted) Berkeley has copied in his *Description of the Cave of Dunmore*, which was read at a meeting of that society. The first six folios (MS. 96–101) are occupied with those thirty-five 'statutes' and their date. Immediately after comes a folio containing the *disputatio* (see Appendix, p. 472). Then we reach folio 103, reproduced below with the text, which contains four rules of a society which met on Thursdays; the page is headed by the date, very formally written out, 7th December 1706, obviously written on that date or shortly afterwards. My argument is simply that folio 104 could not have been written before folio 103, and therefore it must have been written after 7th December 1706. I see no way of escape from that conclusion. In all normal notebooks the first page is written first, and the second page second; folio 104 is written *after* 103, and not *before*. If it be urged that this might have been an exceptional case, that Berkeley *might* have left folio 103 blank, *might* have filled folio 104 and subsequent folio with these metaphysical notes, and *might* then have gone back to folio 103 and written in this date and the four rules, I reply that all this is too unnatural a supposition to stand. It is not conceivable that Berkeley could write on folio 104 the series of profound notes on lofty topics, including the revolutionary, 'Time a sensation, therefore onely in ye mind,' and could then go back to folio 103 and record the trivial rule, 'That the Junior begin the conference. . . .'

## INTRODUCTION

I am arguing, not only from the anti-climax and the bathos involved in that supposition, but from the obvious and elementary fact that while Berkeley was filling folio 103 and the previous folios the notebook was not *his*, for his private use ; it belonged to his society or societies, and Honorary Secretaries do not use official books, while they remain such, for purposes of their private study. Some commentators have imagined a connection between these societies and the philosophical notes, but there is in fact no connection at all (see above, p. xxvii). It was a mere accident that the notebook which began as a society's book of rules and records ended as a receptacle for Berkeley's private study of immaterialism.

So far we have proved that this famous study was not begun till *after* 7th December 1706. When we go on to ask the further question, How soon after that date was it begun : two things must be borne in mind, the Fellowship examination and the time needed for the completion of the work. If we put the opening date too long after December 1706, we shall not leave enough time for the actual writing of the two notebooks. On the other hand if we suppose that he began the work in the winter of 1706–7, or the spring, we are forgetting the facts of Berkeley's situation. During the first half of the year 1707 the statutory Fellowship examination (see below, p. xl) with its exacting course must have monopolized Berkeley's time and attention. With that ordeal impending a work like the *Commentaries*, involving detachment and sustained labour, could not have been undertaken. I hold, therefore, that the work was begun when the examination was successfully over. He was elected Fellow on 9th June 1707, and it is highly probable that he penned folio 104 not long after that date. The Long Vacation of that year would provide the leisure which the inception of such a work would need, and that dating of the opening nicely allows a compact period of twelve or thirteen months for the composition of the work, if my

## INTRODUCTION

dating of the last page be correct. We now proceed to consider the closing date.

When did Berkeley write folio 94, the last page of the philosophical entries, and the last page but one of notebook A? The latter part of the page is crowded with entries in tiny writing, an indication that Berkeley was finishing off the work. We turn over to folio 95, the last page of the notebook, and we find it headed :

'August 28th 1708 wit the Adventure of the . . .'<sup>1</sup>

There follows an unidentified quotation from 'Clov. B. 7,' which has no philosophical bearing, but reads like an epilogue to a work by an ambitious young educationist. I think that the date, 'August 28th, 1708' is Berkeley's own dating of the completion of the *Commentaries*. If it is not, why is it there? That that date should be there on the last page, and yet have no reference to the philosophical entries, is of course possible, but to my mind highly improbable. We have other reasons for knowing that the work came to an end about that time, and we also know that Berkeley in those days had the habit of dating his literary work precisely;<sup>2</sup> it would be therefore a strange coincidence if that likely date at the head of the last page has no reference to his work, and is merely the date of some holiday adventure.

Another line of argument points to the same conclusion. The *Draft Introduction* to the *Principles* (published by Fraser in Vol. III of the *Works*, 1901, pp. 357-83) was written, or written out, from 15th November to 18th December 1708. It shows a remarkable dependence on the *Com-*

<sup>1</sup> A word of five or six letters which I cannot identify. Fraser read it as 'shirt.'

<sup>2</sup> In the *Draft Introduction* to the *Principles* (T.C.D. MS. D. 5.17) Berkeley has dated in the margin the opening, November 15th, 1708, the closing, December 18th, 1708, and each day's work in between. He has also dated his T.C.D. sermon on Life and Immortality, January 11th, 1707-8.

## INTRODUCTION

mentaries.<sup>1</sup> We can therefore be certain that the entries up to 748, and virtually certain that the whole of the *Commentaries* (for it has every appearance of being a continuous work), was completed before 15th November of that year. Further, the *Draft*, as we have it, is at a fairly advanced stage, the quotations being written out in italics, and probably its original composition took place some weeks earlier. Thus by two independent lines of argument we have established the conclusion that the *Philosophical Commentaries* was finished in the summer or early autumn of 1708.

There are two internal marks of date worth mentioning.<sup>2</sup> The book, *Some Familiar Letters between Mr Locke and several of his Friends*, published in 1708, is referred to in the entries 709 and 743. Again, the Earl of Pembroke is referred to (as 'P') in 396 as in Ireland and approving Berkeley's 'harangue.' Pembroke was Lord Lieutenant of Ireland from April 1707 to November 1708, and as the King's representative and himself a learned patron of philosophy and science, he would naturally be invited to address the inaugural meeting of a College society, and clearly Berkeley was on the same platform. Thus the above-mentioned publication and Lord Pembroke's Lord Lieutenancy fit in well with the dates which I assign to the composition of the document, *viz.* June or July 1707 to August or September 1708.

We have now to discuss the purpose of the work. For it is a work with a purpose, and the title *Commonplace Book*, conferred by the finder, suggesting, as it does, a vague purpose or absence of purpose, was not a

<sup>1</sup> Striking parallels are, the combination of 642 and 737 on p. 380, also 300 (p. 383), 600 (p. 380), 747 (p. 357), 748 (p. 371). Note also the conceit of the Solitary Man in 566 and other entries, which appears *in extenso* in the *Draft*, pp. 379-80.

<sup>2</sup> It is hardly worth mentioning that in 374 Berkeley speaks of 'Sir Isaac'; Newton was knighted on 15th April 1705; therefore that entry is later than that date.

## INTRODUCTION

happy choice. The reader's first impression of the work, especially if he read its entries, as Fraser did, in the wrong order, is of a jumble of random, haphazard notes on this, that, and the other topic ; but intelligent familiarity with the work corrects that first impression. Practically all the notes revolve round one central theme, immaterialism. Besides, the very *look* of the manuscript speaks of purpose ; the orderly arrangement of the page, the margin, the marginal signs, the spacings, the blank *verso*, the occasional entry on the *verso*, all these features show to the eye that this is no scrap-book of philosophical odds and ends, no casual collection of random jottings. Of course there are exceptions here and there ; among the nine hundred notes a few mere 'jottings' will be found ; but such are very few, and for the most part the work is sustained and continuous and under the control of a dominant design. Observe, too, the respect with which Berkeley himself treated the work ; he has occasion (202) to refer to a previous entry, and he calls it a section ; he often corrects his notes, criticizes them, and interprets them ; in a word, he treats the work as possessing intrinsic value (see especially 448a, 484a, 615a).

What, then, was the purpose ? Why did Berkeley write the *Commentaries* ? This question is at once easy to answer and hard ; it is easy to answer superficially, hard to answer thoroughly. Berkeley filled the two notebooks as part of the preliminary work of his *Theory of Vision* (1709) and his *Principles* (1710). That answer to our question, so far as it goes, is quite correct, and gives the first piece of necessary information. The purpose of the *Commentaries* was to prepare the way for the publications. Preparatory work for the *Theory of Vision* was done mainly in notebook *B*, for the *Principles* mainly in notebook *A* ; but both books are represented in both notebooks. The connection between the *Commentaries* and these publications is far-reaching, and at times close ; most sections in both books are indebted, directly or indirectly,

## INTRODUCTION

for thought or word, to the work done in the notebooks, as my notes on the entries show. The notebooks were companions of Berkeley's reading and writing ; in them he has noted down thoughts, his own and those of others, which were likely to assist his writing ; here he records his literary plans, giving himself advice on style and language ; here he has noted difficulties in his thesis ; here he has hammered out arguments, revised views, examined technique, fixed his terminology, and (towards the end) drafted sections. The *Commentaries* served as Berkeley's storehouse and workshop ; the final doctrine of the *Principles* is the fruit of the growth of mind reflected in the pages of these notebooks ; for while he was filling them, Berkeley discovered his New Principle (*esse est percipi*), chose the term *idea* for the immediate object, restricted the terms *mind* and *soul* to the active subject, learned to reject abstract ideas, abandoned panpsychism, and accepted the dualism of sense and spirit.

All these changes of doctrine turn on one fixed point, immaterialism ; and we may therefore say that the main doctrinal purpose of the *Commentaries* was the examination, exposition, and defence of immaterialism. Berkeley studied vision to show that we do not see matter ; he studied knowing to show that we do not perceive matter ; he studied physics to show that gravity is not proportional to matter ; he studied the mathematical problems to show that there is no infinite divisibility to be ascribed to matter. The broad design of the *Commentaries* was to debate "y<sup>e</sup> immaterial hypothesis" (19), to examine the arguments for and against it, and to establish the metaphysics, the psychology, and, to a less extent, the ethics and natural philosophy, which flow from it.

So far I have dealt with the question of purpose in general terms, and have been content to prove that Berkeley wrote the *Commentaries* as an aid to writing his *Theory of Vision* and his *Principles*. Now we must look more deeply into the question, and must attempt a more specific

## INTRODUCTION

answer ; for hitherto the *form* of this strange document has been left unexplained ; it is not enough to point out the doctrinal connection between these notebooks and the two great publications, and say that the *Commentaries* was a prelude to the two books. That explanation is true, but inadequate. We have now to assign a more definite aim and object to the work, and must try to show, not only why Berkeley wrote it, but why he wrote it thus. I have a suggestion to make about it. I have a thesis to propound, not startling, but new. I suggest that some little time after his graduation, say in 1705 or 1706, Berkeley wrote in draft a work on immaterialism, now lost, that he was not satisfied with it, and that after his election to Fellowship, in the summer of 1707, he began the *Philosophical Commentaries* largely as a commentary on the text and argument of that draft work.

If this theory be correct, then our document was, not the initial stage (as has hitherto been assumed), but an intermediate stage in the composition of Berkeley's books, and the argument for immaterialism, examined therein, was already to a large extent on paper. The attraction of the theory is that it goes far to explain the form and manner and comparative maturity of the entries, particularly those at the opening of notebook *B*. If Berkeley were just beginning to compose his thoughts on immaterialism it is hard to see how filling page after page of the notebook with these brief, staccato remarks could be of any help to him in his writing ; they look exactly like comments on a work already written ; they are not like *impromptu* compositions. My words written about entries 17-26 apply also to a much larger number, 'They are not the tentative work of a tyro feeling his way into a strange new theory ; they are the observations of a thinker who knows where he is going, because he has been there before ; they are marked by relative maturity of thought and sureness of touch ; they are not the work of a man who has a big idea and is beginning to write on it, but of one who has already written on

## INTRODUCTION

his big idea, is not satisfied with what he has written, and sits down to examine, criticize, sift, and rewrite his first attempts.'<sup>1</sup>

The first sixteen entries, on time and eternity, give strong support to my theory. Can we imagine an intending author sitting down and composing them as material for a book? They are too brief, abrupt, and disconnected to be of use. But they fall into place when viewed as notes and queries on the pith and marrow of an essay already written. Moreover, we have independent evidence that Berkeley did write some such essay on time; for in a letter in 1730 to his American friend, Samuel Johnson, he says, 'One of my earliest inquiries was about time, which led me into several paradoxes that I did not think fit or necessary to publish.'<sup>2</sup> No doubt that inquiry used time as an approach to immaterialism, and argued that if time be a sensation in the mind, the same must be true of space (see *CPB* 13, 18). It is highly probable that the opening entries are Berkeley's comments on that inquiry.

There is evidence that he had written on vision, too, before he began to fill the notebook. It is a natural transition from time to space, and thence to the *sight* of 'external space,'<sup>3</sup> and entries on vision (27, 28) begin very soon after those on time. There are between two and three hundred entries on vision in notebook *B*, and in them all we find Berkeley's theory, if not complete, at any rate at an advanced stage. The study of distance, of magnitude, of situation, of the inverted retinal image, of the heterogeneity of sight and touch, the Barrovian case, the Molyneux Problem, the apparent size of the horizontal moon—in a word, virtually all the main arguments of the *Theory of Vision*, with their illustrative detail, are present in the early part of the *Commentaries*.

<sup>1</sup> *Proceedings of the R.I. Academy*, Vol. XLVIII, C. 7, pp. 275-6.

<sup>2</sup> Fraser II p. 19. G. A. Johnston, *Development of Berkeley's Philosophy*, p. 22n, notices this connection but does not follow it up.

<sup>3</sup> 'The consideration of this difficulty it was that gave birth to my *Essay towards a New Theory of Vision*' (*Princ.* 43).

## INTRODUCTION

in fully developed form. That means, I think, that Berkeley must have had a sketch of the actual publication, complete in outline and in detail, in his mind's eye *before* he began to fill the notebooks. I infer that he must also have had it on paper. The new theory of vision is a sustained and intricate argument. Could a man carry it all in his head, unless he had already written it out in draft?

Certain entries, notably 224–7, almost necessitate this conclusion; they clearly postulate an existing composition; they cannot stand alone, and from their very nature they are comments. Take, for example, the following: ‘Query whether the sensations of sight arising from a man’s head be liker the sensations of touch proceeding from thence, or from his legs’ (224). ‘What on earth does it mean?’ the reader says to himself, and if he succeeds in puzzling out some sense for the first part, the ‘or from his legs’ restores the dark. That entry is almost nonsense when read by itself; no clear thinker could have made it up and written it out; but read it as a comment on *TV* 101ff., and it becomes not only intelligible, but apposite. Berkeley is discussing the inverted retinal image; he imagines himself looking at a man who is standing on the earth, and he is contrasting the visible head and the visible legs with the corresponding tangible ideas, arguing that the difficulty of the inverted image disappears when you take the visible as a sign of the tangible. The entry is unintelligible apart from the book, and therefore the book, or a draft of it, must have been written before the entry.

I have examined all the entries for evidence *for* or *against* my theory. I find one or two *for* it, and none *against* it. I consider that 265 contains a reference to the hypothetical lost document, and that 209, 300, and 858 may do so.

In 209 Berkeley writes, ‘Mem: to correct my Language and make it as Philosophically nice as possible . . .’ and in 300, ‘I abstain from all flourish & pomp of words & figures, using a great plainness &

## INTRODUCTION

simplicity of stile.' These entries may record Berkeley's *intentions* to write in simple style and nice language, but they are read more naturally as the observations of an author who has already written on his theme, who has his essay on the table before him, and is reflecting on its style.

In 265 Berkeley writes, 'ffrom Malbranch, Locke & my first arguings it cant be prov'd that extension is not in matter ffrom Lockes arguings it can't be prov'd that Colours are not in Bodies.' He here expresses dissatisfaction with the Locke-Malbranche distinction between primary and secondary qualities and with his own 'first arguings' based thereon (cf. *Princ.* 15). Now those 'arguings,' it is almost certain, must have been on paper, like Locke's arguings ; for, if otherwise, there would be little or no point in this formal reference to them. I take this entry to be a radical criticism of the method of his draft work on immaterialism, a criticism of his Old Principle made when he was just coming in sight of his New Principle (see *CPB* 270, 279, 285).

Lastly, we have an entry which certainly refers to a written document, but since it occurs so late in the *Commentaries*, the document referred to might have been begun after the beginning of the *Commentaries*. Berkeley writes (858) : 'I must not pretend to promise much of Demonstration, I must cancell all passages that look like that sort of Pride, that raising of Expectation in my Readers.' Berkeley must have had some written work before him when he penned that entry ; for passages cannot be cancelled unless they are written ; but the best part of a year had elapsed since the *Commentaries* was begun and other works might have been written during the interval, such as the final draft of the *Theory of Vision* or a draft of the *Draft Introduction* to the *Principles* ; we cannot, therefore, be sure that the passages to be cancelled occurred in that document which, on my theory, preceded the *Commentaries* and was the moving cause of its inception. At any rate this entry shows us the

## INTRODUCTION

notebook being used as a commentary on a written document, and to that extent it lends support to my theory.

That concludes my statement of the evidence. I do not claim that the theory is established beyond *yea* or *nay*; but I think that a strong case for it has been made out. As Berkeley worked on at the *Commentaries* he used it for a variety of literary purposes in preparation for his *Theory of Vision* and his *Principles* (and the other contemplated book or books, see my note on entry 508), but he originally undertook it, I consider, for a well defined purpose, namely, as a critical commentary upon his own early work on immaterialism, now lost—a work which began with a study of time, included a study of vision, and rested the case against matter in the main upon the argument, more or less accepted by Cartesians and Lockians, that the sensible or secondary qualities were ‘in the mind.’

## THE BIOGRAPHICAL BACKGROUND

BERKELEY graduated B.A. in the spring of 1704 at the age of nineteen. After graduation he stayed on in College, presumably with the object of winning a Fellowship. But no Fellowship fell vacant till 24th September 1706, when Mr. Mullart was nominated to a College living, thereby vacating his Fellowship.<sup>1</sup> From the summer of 1704 to the autumn of 1706 Berkeley must have had plenty of leisure time; for he is not likely to have had any teaching or other College duties. During that period, no doubt, the notion of immaterialism came to him; for he declares in the Preface of the *Principles* (1710) that he makes it public ‘after a long and scrupulous inquiry,’ and writing to Percival in the same year he says, ‘the opinion of matter I have entertained some

<sup>1</sup> See the College Register. Mr. Mullart appears several times in the Locke-Molyneux correspondence. He had been engaged by Molyneux to translate Locke's *Essay* into Latin, but had to suspend the work as soon as a Fellowship examination was announced.

## INTRODUCTION

years.'<sup>1</sup> Presumably also during that period he wrote the work on immaterialism which my argument postulates. He would have had little else to do. His *Arithmetica* and *Miscellanea Mathematica* had been in his desk, he tells us, some years before its publication early in 1707. His short paper *Of Infinites* was written in or about 1706; it is a study in infinitesimals, clearly connected in more ways than one with his study of immaterialism.

Mullart's appointment to a living would put an abrupt end to Berkeley's leisure and independent literary pursuits. An election to a Fellowship would at once be announced for the following Trinity Monday, with the severe statutory examination in the previous week, and just as Mullart had had to give up his work for Molyneux in order to prepare for the Fellowship examination, so Berkeley would have had to give all his time and energies to the same task, and to suspend his study of immaterialism.<sup>2</sup>

His election to Fellowship in the summer of 1707 would bring Berkeley a second period of comparative leisure; the new Fellow would have a little teaching to do, but few other academic duties at first. The time was opportune for a resumption of his interrupted study of immaterialism. When he came back to the work his former arguments from the nature of time and the 'in-existence' of secondary or sensible qualities no longer satisfied him, and in order to improve on them, he began the *Commentaries*, I suggest, in the Long Vacation of 1707.<sup>3</sup> Taking from his shelves a discarded notebook (*B*) which six months previously had been used for a society's rules and records, he began to fill its pages with his abridged thoughts on the arguments of his 'first arguings'

<sup>1</sup> *Rand*, p. 83.

<sup>2</sup> Cf. 'aliis studiis occupato,' *De Ludo Algebraico*, which was put through the press early in 1707; also the statement on the Fellowship examination in Stock's *Life of Berkeley*, published in 1776, and prefixed to the 1784 edition of the *Works*.

<sup>3</sup> He may have had in mind Malebranche's 'angelic rules' of method (see *De Ludo Algebraico*, *ad fin.*) and the 'infallible principle' promised by the Oratorian to those who would follow his rules, abridge their thoughts, set them down on paper, and thus enlarge the compass of their minds.

## INTRODUCTION

on ‘ye immaterial hypothesis.’ The effort of analysis cleared up his difficulties and gave him a new insight into the nature of perception. Before he had completed the notebook there flashed on his mind the New Principle, ‘the obvious tho’ amazing truth’ (279) about the nature of existence itself. That discovery, made probably in the winter of 1707–8, gave a new turn to Berkeley’s immaterialism, and a new inspiration to his work. Shortly afterwards he began a new notebook (*A*) ; he filled it along the same lines as *B* ; but *A* was more than a continuation of *B*, and represented a new departure in his literary plans. Although the first entry (400) deals with vision, the great majority of the entries on the opening pages show that Berkley has the *Principles* in view, and is working at a revised argument for immaterialism based on the New Principle. His doctrine of abstract ideas, adumbrated in *B* (318, where see note) takes shape early in *A* (401) ; gradually he works out in notebook *A* the psychology of spirit, soul, and mind which his new doctrine requires, and sketches the ethics, and touches on the natural philosophy to which immaterialism points. By the late summer of 1708 most of this preliminary work was done ; the *New Theory of Vision* must have been at an advanced stage, and the *Principles* (Part I and Part II, and perhaps Part III) roughed out at least in thought. The *Draft Introduction* to the *Principles* was written out in November and December, 1708. The Introduction, as we have it now, and the body of the *Principles*, followed within the next few months.

Now in all this writing and rewriting our manuscript must have been constantly in Berkeley’s hands, witness of his intellectual struggles, companion of his search for truth, anvil of his final argument. Therefore, as long as the *New Theory of Vision* and the *Principles of Human Knowledge* are read, so long will the *Philosophical Commentaries* be read, not only for the charm and personal interest of the work, but for the light it throws on the origin and growth of Berkeley’s thought.

## TABLE OF CONCORDANCE

Showing the pages in Fraser's (1901) edition of the *Philosophical Commentaries* (*the Commonplace Book*) with the corresponding entry numbers in Johnston's edition and this edition

FRASER PAGE	JOHNSTON ENTRY	LUCE ENTRY	FRASER PAGE	JOHNSTON ENTRY	LUCE ENTRY
7	396-401	400-5	51	819-830	807-818
8	402-410	406-414	52	830-840	818-828
9	411-424	415-427	53	840-849	828-837
10	425-437	428-440	54	850-860	838-848
11	438-447	441-449	55	860-869	848-857
12	447-457	449-458	56	869-882	857-870
13	458-463	459-464	57	883-895	871-883
14	464-470	465-471	58a	896-900	884-888
15	470-475	471-475	58b	1-8	1-8
16	476-484	476-482	59	9-28	9-28
17	485-493	483-491	60	28-45	28-45
18	493-501	491-499	61	45-54	45-54
19	502-515	499a-512	62	55-70	55-70
20	515-522	512-518	63	71-81	71-80
21	521-532	517a-528	64	81-95	80-93
22	532-538	528-533	65	96-107	94-105
23	539-545	534-540	66	108-123	106-121
24	545-556	540-551	67	124-137	122-135
25	556-567	551-562	68	138-155	136-153
26	567-575	562-570	69	156-165	154-163
27	575-586	570-580	70	166-179	164-176a
28	586-594	580-588	71	179-192	176a-187
29	594-605	588-599	72	193-206	188-200
30	605-616	599-610	73	206-216	200-208
31	616-631	610-622	74	216-229	208-220
32	632-645	623-636	75	229-236	220-227
33	645-652	636-643	76	237-250	228-241
34	652-662	643-653	77	251-262	242-253
35	663-672	654-662	78	262-271	253-262
36	673-680	663-670	79	271-283	262-275
37	681-690	671-679	80	284-291	276-283
38	691-700	680-688	81	292-302	284-293
39	700-707	688-695	82	302-309	293-299
40	708-715	696-703	83	309-319	299-308
41	716-727	704-715	84	320-330	309-318
42	728-735	716-723	85	331-347	319-335
43	736-743	724-731	86	348-356	336-343
44	743-755	731-742	87	357-374	344-359
45	756-763	743-750	88	375-389	360-368
46	763-775	750-762	89a	389-394	368-371
47	776-790	763-777	89b	904-914	378
48	790-799	777-786	90	915-928	378-384
49	800-809	787-797	91	929-942	385-396
50	809-819	797-807	92a	942-944	396-398

# Philosophical Commentaries

## The Text

### Notebook B

MS. Folios	.	.	.	.	103—164
Entries	.	.	.	.	1—399
Pages	.	.	.	.	3—125



[This page (MS. *folio 103*) immediately precedes the first page of the *Philosophical Commentaries* in notebook *B*. It is reproduced here to show the date, 7th December 1706, which fixes a *terminus a quo* for the opening date of the work.]

December the Seventh in the year one thousand seven hundred and Six, Agreed

That we the under-written persons do meet on every Thursday at five of the clock in the evening.

That the buisness of our meeting be to discourse on some part of the new Philosophy.

That the Junior begin the conference, the second Junior speak next & so on.

That at the close of every Conference, we appoint a subject for the ~~weekly~~ following.

**Accedat huc Suavitas quaedam oportet Sermonum atque morum  
haudquaquam mediocre condimentum amicitiae. Cicero de Amicitia  
13 c. Math v 22 & 30**

- + One eternity greater than another of ye same kind. 1
- + In w<sup>t</sup> sense eternity may be limited. 2
- G.T Whether succession of ideas in ye divine intellect : 3
- T Time train of ideas succeeding each other. 4
- + Duration not distinguish'd from existence. 5
- + Succession explain'd by before, between, af-  
ter, & numbering. 6
- + Why time in pain, longer than time in pleasure ? 7
- + Duration infinitely divisible, time not so. 8
- T The same *to vvv* not common to all intelli-  
gences. 9
- + Time thought infinitely divisible on account of  
its' measure. 10
- <sup>12</sup> X Extension not infinitely divisible in one sense. 11
- + Revolutions immediately measure train of ideas, meditately  
duration. 12
- T Time a sensation, therefore onely in ye mind. 13
- + Eternity is onely a train of innumerable ideas. hence the  
immortality of ye Soul easily conceiv'd. or rather the immor-  
tality of the person, y<sup>t</sup> of ye soul not being necessary for ought  
we can see. 14

**or invisible length**

**212**

- + Swiftness of ideas compar'd with y<sup>t</sup> of motion shews the wisdom of God. 15
- + W<sup>t</sup> if succession of ideas were swifter, w<sup>t</sup> if slower ? 16
- M ffall of Adam, rise of Idolatry, rise of Epicurism & Hobism dispute about divisibility of matter &c expounded by material substances 17
- M X** Extension a sensation, therefore not without the mind. 18
- M S In ye immaterial hypothesis the wall is white, fire hot etc 19
- 'P' Primary ideas prov'd not to exist in matter, after the same manner y<sup>t</sup> secondary ones are prov'd not to exist therein. 20
- X Demonstrations of the infinite divisibility of extension suppose length without breadth  $\wedge$  w<sup>t</sup> is absurd. 21
- 'M World w<sup>thout</sup> thought is nec quid nec quantum nec quale etc 22
- M 'tis wondrous to contemplate ye world empty'd of intelligences. 23
- + Nothing properly but persons do-exist i.e conscious things do exist, all other things are not so much existences as manners of ye existence of persons. 24
- + Qu: about the Soul or  $\wedge$  person whether it be not compleatly known. rather 25
- X Infinite divisibility of extension does suppose ye external existence of ~~the~~ extension but the later is false, ergo ye former also. 26
- 13X** Qu: Blind man made to see would he know motion at 1<sup>st</sup> sight. 27

M<sup>1</sup> or rather in a thing void of perception. Thought seeming  
to imply action.

372

- Motion, figure & extension perceptible by sight  
are different from those ideas perceived by touch  
~~wch~~ goe by the same name.

+ Diagonal incommensurable ~~wth~~ ye side 29  
Quaere how this can be in my doctrine?

N Qu: how to reconcile Newtons 2 sorts 30  
of motion ~~wth~~ my doctrine.

X Terminations of surfaces and lines not 31  
~~compleat positive ideas.~~ imaginable per se.

<sup>13</sup>X Molyneux's Blind man would not know 32  
the sphere or cube to <sup>be</sup> bodies or extended at  
first sight.

+S Extension so far from being incompatible ~~wth~~ 33  
y~~t~~ 'tis impossible it should exist without thought.

Extension it self or anything extended cannot 34  
M.S. think these being meer ideas or sensations whose  
essence we throughly know

<sup>13</sup>X No extension but ~~y~~t~~ of~~ surface perceptible 35  
by sight.

W<sup>n</sup> we imagine 2 bowls v.g. moving in 36  
■ <sup>11</sup>M.S vacuo, 'tis onely conceiving a person affected ~~wth~~  
those sensations.

<sup>1</sup>M.S Extension to exist in a thoughtless thing  $\wedge$  is a 37  
contradiction.



- + Qu: if visible motion be proportional to tangible motion 38
- T In some dreams succession of ideas swifter than at other times. 39
- <sup>13</sup>M If a piece of matter have extension yt must be determin'd to a particular bigness & figure, but etc. 40
- + Nothing corresponds to our primary ideas without but powers, hence a direct & brief demonstration of an active powerfull being distinct from us on whom we depend. etc. 41
- + The name of colours actually given to tangible qualitys by the relation of ye story of ye German Count. 42
- <sup>13</sup>X Qu: how came visible & tangible qualitys by the same name in all languages ? 43
- \*† + Qu: whether being might not be the substance of ye soul. or (weh is — otherwise thus) whether being added to ye faculties compleat the real essence and adequate definition of the soul ? 44



- N Qu: whether on the supposition of <sup>external</sup> Bodies it be possible 45  
**M.N.** for us to know ~~whether~~ that any Body is absolutely at rest, since that supposing ideas much slower than at present bodies now apparently moving would then be apparently at rest.
- M S Qu: w<sup>t</sup> can be like a sensation but a sensation ? 46
- M-S** Qu: Did ever any man see any <sup>other</sup> things besides his own ideas, that he should compare them to these & make these like unto them ? 47
- T [REDACTED] The age of a fly for ought that we know may be as long as y<sup>t</sup> of a man. 48
- <sup>31</sup>X Visible distance heterogeneous from tangible distance demonstrated 3 several ways 49
- <sup>1st</sup> if a tangible inch be equal or in any other reason to a visible inch, thence it will follow y<sup>t</sup> unequals are equals w<sup>t</sup> is absurd. for at w<sup>t</sup> distance would the visible inch be placed to make it ~~like~~ equal to the tangible inch ?
- <sup>2d</sup> One made to see y<sup>t</sup> had not yet seen his own limbs  
<sup>31</sup>X or anything he touch'd, upon sight of a foot length would know it to be a foot length if tangible foot & visible foot were the same idea, sed falsum id ergo & hoc.
- <sup>31</sup>X 3<sup>dly</sup> from Molyneux's problem w<sup>t</sup> otherwise is falsely solv<sup>d</sup> by Locke & him.

Succession is an abstract *i e.* an unconceivable idea.

53a

as also the constant perception  
of 'em

57a

- <sup>1</sup> S M Nothing but ideas perceptible. 50
- M A man cannot compare 2 things together without  
S perceiving them each, ergo he cannot say any  
thing wh is not an idea is like or unlike an  
idea. 51
- M+ Bodies etc do exist even wth not perceiv'd they being  
powers in the active Being. 52
- + Succession a simple idea  $\wedge$  Locke cap. 7. 53
- <sup>31</sup> X Visible extension [is proportional to tangible ex-  
tension, also] is encreas'd & diminish'd by parts, hence  
taken for the same. 54
- X S If extension be without the mind in bodies  
abstractible or  
qu: whether tangible or visible or  $\wedge$  both. 55
- <sup>1</sup> X Mathematical propositions about extension &  
motion true in a double sense. 56
- M S Extension thought peculiarly inert because not  
accompany'd wth pleasure & pain ; hence thought  
to exist in matter as also for yt it was con-  
ceiv'd common to 2 senses. 57
- <sup>11</sup> X Blind at 1st sight could not tell how near wt  
he saw was to him, nor even whether it be wthout  
him or in his eye. Qu: would he not think yt la-  
ter. 58



- Blind at 1st sight could not know yt w<sup>t</sup> he  
 saw was extended, untill he had seen & touch'd some  
 one self same thing. Not knowing how minimum  
 tangibile would look. 59
- <sup>3X<sup>1</sup></sup> Homogeneous particles
- M. Mem: yt ~~Homeomeries~~ be brought in to answer 60  
 the objection of Gods creating sun, plants etc before ani-  
 mals.
- X In every Bodie 2 infinite series of extension 61  
 the one of tangible the other of visible.
- + All things to a Blind at 1st seen in a point. 62
- + Ignorance of Glasses made men think extension to 63  
 be in bodies.
- Homogeneous portions of matter
- M ~~Homeomeries~~ usefull to contemplate them 64
- + Extension if in matter changes its relation w<sup>t</sup>h  
 minimum visible w<sup>t</sup>h seems to be fixt. 65
- + Qu: whether m.v. be fix'd. 66
- <sup>1</sup>M. Each particle of matter if extended must be inf- 67  
 or have an infinite series of extension.  
 initly extended.
- <sup>1</sup>M If the world be granted to consist of matter 68  
 tis the mind gives it beauty & proportion.
- <sup>3X<sup>1</sup></sup> W<sup>t</sup>I have said onely proves there is no propor- 69  
 tion at all times & in all men between a visible &  
 tangible inch v.g.



- <sup>3</sup>X<sup>1</sup> Tangible & visible extension heterogeneous because they have no common measure : also because their simplest, constituent parts or elements are specifically distinct viz. punctum visible & tangibile. N.B. The former seems to be no good reason. 70
- M : N. By immateriality is solv'd the cohesion of bodies, or rather the dispute ceases. 71
- X Our idea <sup>we call</sup> of extension neither way capable of infinity. i.e. neither infinitely small or great. 72
- + Greatest possible extension seen under an angle wch must be less than 180 degrees ; the legs of wch angle proceed from the ends of the extension. 73
- S Allowing there be extended solid etc substances without the mind 74  
 M tis impossible the mind should know or perceive them. the mind even according to ye materialists perceiving onely the impressions made upon its brain or rather the ideas attending those impressions.
- X Unite in abstracto not at all divisible it being as it were 75  
 or wth Barrow nothing at all  
 a point & in concreto not divisible ad infinitum there being no one idea diminishable ad infinitum.
- M Any subject can have of each sort of primary qualities 76  
 but one particular at once. Locke b.4. c 3.S.15.

- <sup>visible</sup>  
3X<sup>1</sup> Why may not I say <sup>visible</sup> extension is a continuity of visible points  
tangible extension is a Continuity of tangible points. 78a

- + Qu: whether we have clear ideas of large numbers themselves, or 77  
only of their relations.
- <sup>1</sup>M Of solidity see L.b 2.c.4S.1.S.5 S.6. If any one ask 78  
w<sup>t</sup> solidity is let him put a flint between his hands  
& he will know. Extension of Body is continuity of  
solid etc, extension of space is continuity of unsolid etc.
- M Mem. that I take notice that I do not fall in w<sup>t</sup> Sceptics 79  
certainly  
Fardella etc, in y<sup>e</sup> I make bodies to exist ~~w<sup>t</sup>out us~~; w<sup>t</sup> they  
doubt of.
- M I am more certain of y<sup>e</sup> existence & reality of Bo- 80  
dies than [redacted] Mr Locke since he pretends only to  
w<sup>t</sup>he calls sensitive knowlege, whereas I think I  
have demonstrative knowlege of their Existence,  
by them meaning combinations of powers in an unk-  
nown substratum.
- S Our ideas we call figure & extension not images of the figure 81  
M & extension of matter, these (if such there be) being  
infinitely divisible, those not so.
- + Tis impossible a Material cube should exist, because the 82  
will  
edges of a Cube ~~can~~ appear broad to an acute sense.



- + Men die or are in state of annihilation ~~several times~~<sup>oft in</sup> a day. 83
- S Powers Quaere whether more or one onely ? 84
- + Lengths abstract <sup>from</sup> & breadths are the work of the mind, such do intersect in a point at all angles, after the same way <sup>from</sup> extens- colour is abstract ~~of~~ extension. every position alters the line 85
- X Quaere, whether ideas of extension are made up of other ideas v.g. idea of a foot made up of several ideas of an inch etc ? 86
- The idea of an inch length not one determin'd idea 87
- + Hence enquire the reason why we are out in judging of extension by the sight, for ~~with~~ purpose 'tis meet also to consider the frequent & sudden changes of extension, by position.
- <sup>2</sup>X<sup>1</sup> No stated ideas of length without a minimum 88
- M S ~~Sub-~~ Material substance banter'd by Locke b.2 c.13 S.19 89
- M S In my doctrine all absurditys from infinite space etc cease. 90
- \* Qu: whether <sup>if</sup> & (speaking grosly) the things we see were all of them <sup>we</sup> 91  
<sup>22</sup>X<sup>1</sup> at all times too small to be felt & ■ should have confounded tangible & visible extension & figure ?



- T Qu: whether if succession of ideas in the Eternal mind, a day does not seem to God a 1000 years rather than a 1000 years a day ? 92
- + But one only Colour & its' degrees. 93
- + Enquiry about a grand mistake in writers of Dioptricks in assigning the cause of Microscopes magnifying objects. 94
- + Qu: whether a blind made to see would at 1st ~~call his~~ give the name of distance to any idea intromitted by sight 95
- ✗ since he would take distance ~~yt~~ he had perceiv'd by touch to be something existing without his mind, but he would certainly think that ~~every~~ thing seen was ~~not~~ without his mind.
- S Space ~~wi~~thout any bodies being in rerum natura, would not be extended as not having parts in that parts are assigned to it ~~wi~~th respect to body ~~■■■~~ from whence also the notion of distance or mind is taken, now without either parts or distance  $\wedge$  how can there be space or anything beside one uniform nothing ? 96
- + Two demonstrations that blind made to see would ~~think~~ <sup>not take</sup> all things he saw to be without his mind or not in a point, ~~ye~~ one from microscopic eyes, the other from not perceiving distance i.e. radius of the visual sphere. 97

The Trees are in the Park, that is, whether I will or no whe- 98  
M ther I imagine any thing about them or no, let me but go thither  
& open my Eyes by day & I shall not avoid seeing them.

- + Tho swiftness or slowness of motion depends on our ideas it does not therefore follow, that the same force can ~~■~~ impell a body over a greater or less space in proportion to ~~swiftness~~ or slowness or swiftness of our ideas. 99
  
- <sup>3</sup>X<sup>1</sup> By extension blind would mean either the perception caused in his touch by something he calls extended, or else the power of raising that perception, ~~wch~~ power is without in the thing term'd ~~ext-~~ tended. Now he could <sup>not</sup> know either of these to be <sup>visible</sup> in things ~~■■■■■~~ till he had try'd. 100
  
- X Geometry seems to have for its object tangible extension, figures & motion† & not visible. 101
  
- a The reason explain'd why we see things erect 102
- <sup>3</sup>X<sup>1</sup> their images being inverted in the eye.
  
- <sup>say</sup>  
<sup>32</sup>X<sup>1</sup> A man will <sup>say</sup> a body will seem as big as before, tho the visible idea it yields be less than ~~wt~~ it was therefore the bigness or tangible extension of the body is different from the visible extension 103
  
- X Number not without the mind in any thing, because tis the mind by considering things as one that makes complex ideas of 'em tis the mind combines into one, ~~wch~~ by otherwise considering its ideas might make a score of ~~wt~~ was but one just now. 104

- X The Mob use not the word Extension tis an abstract term of  
the Schools. IIIA

- × Extension <sup>or space</sup> & no simple idea, length, breadth & solidity being three severall ideas. 105
- <sup>3</sup>X<sup>1</sup> Depth or solidity nor perceiv'd by sight. 106
- + Strange impotence of men. Man without God. Wretcheder than a stone or tree, he having onely the ~~will~~ power to be miserable by his unperformed wills, these having no power at all 107
- × Length, perceptible by hearing, length & breadth by sight, Length breadth & depth by touch. 108
- G S W<sub>t</sub> affects us must be a thinking thing for w<sub>t</sub> thinks not cannot subsist.  
~~-affects us.~~ 109
- + Number not in bodies it being the creature of the mind depending entirely on its' consideration & being more or less as the mind pleases. 110
- +<sup>1</sup> Mem: Quaere whether extension be equally a sensation with colour ? 111
- S- Round figure a perception or sensation in the mind but in the body is a power L.b 2.c.8 S.8. 112
- P+ Mem : mark well the later part of the last cited Section. 113



- <sup>3</sup>X<sup>1</sup> or any other tangible things  
Solids & are no otherwise seen than colours felt by the German Count 114
- M S Of & thing causes of mistake 115
- <sup>2</sup>X<sup>1</sup> The visible point of he who has microscopical eyes will not be greater or less than mine. 116
- X Qu : whether the propositions & even axioms of Geometry do not divers of them suppose the existence of lines etc without the mind. 117
- T Whether motion be the measure of Duration 118  
See Locke. b.2 c.14 S.19
- X Lines & points conceiv'd as terminations different ideas from these † conceiv'd absolutely. 119
- X Every position alters a line. 120
- Blind at 1st would not take colours to be without his mind, 121  
X but colours would seem to be in the same place  
S with the colour'd extension, therefore extension would not seem to be without the mind.
- <sup>2</sup>X<sup>1</sup> All visible concentric circles whereof the eye is the center are absolutely equall. 122



- + Infinite number why absurd. not rightly solv'd by Locke. 123
- <sup>3</sup>X<sup>1</sup> Qu: how tis possible we should see flats or right lines. 124
- <sup>2</sup>X<sup>1</sup> Qu: why ~~we~~ the Moon appears greatest in the Horizon ? 125
- a Qu: why we see things erect when painted inverted. 126
- <sup>3</sup>X<sup>1</sup> Question put by Mr Deering touching the thief & paradise. 127
- M<sup>1</sup> S Matter tho' allow'd to exist may be no greater than a pin's head. 128
- + Motion is proportionable to space describ'd in given time. 129
- + Velocity not proportionable to Space describ'd in given time. 130
- M<sup>1</sup> No active power but the will, therefore matter if it exists affects us not. 131



- 132
- + Magnitude when barely taken for the ratio  
 partium extra partes or rather for the  
 coexistence & succession without considering the parts  
 coexisting & succeeding, is infinitely or rather  
 or not at all perhaps  
 indefinitely & divisible because it is it self infinite  
 or indefinite, but definite, determin'd magnitudes  
 ■ i.e. lines or surfaces consisting of points, whereby ~~they~~  
 (together w<sup>th</sup> distance & position) they are determin'd, are  
 resolvable into those points.
- 133
- + Again, magnitude taken for coexistence and succession  
 [at] †  
 is not & all divisible but is one simple idea.
- 134
- + Simple ideas include no parts nor relations, hardly  
 separated & considered in themselves, not yet rightly singl'd  
 by any Authour. instance in power, <sup>red</sup>colour extension etc
- 135
- S Space not imaginable by any idea receiv'd from  
 sight, not imaginable, ~~by~~ without body moving
- M not even then necessarily existing (I speak of infinite Space)  
 for w<sup>t</sup> the body has past may be conceiv'd anni-  
 hilated.
- 136
- M S<sup>t</sup> Qu: w<sup>t</sup> can we see beside colours, w<sup>t</sup> can  
 we feel beside, hard, soft cold warm pleasure pain



<sup>3</sup>X<sup>1</sup> Qu : why not taste & smell extension ?

137

- thought
- Qu: why not tangible & visible extensions ~~call'd~~ heterogeneous extensions, so well as gustable & olfactible perceptions thought heterogeneous perceptions.  
or at least why not as heterogeneous as blue & red ?
- + Preliminary discourse about ~~sorting~~, singling & abstracting simple ideas.
- <sup>things seen under</sup>
- <sup>2</sup>X<sup>1</sup> Moon ~~w<sub>n</sub>~~ Horizontal does not appear bigger as to visible extension than at other times, hence difficulties & disputes about  $\wedge$  equal Angles etc cease.
- + All Potentiae alike indifferent.
- + A.B. ~~w<sub>t</sub>~~ does he mean by his potentias, is it the will, desire, person or all or neither, or sometimes one sometimes t'other.
- + No agent can be conceiv'd indifferent as to pain or pleasure,
- in a strict philosophical sense
- + We do not properly speaking  $\wedge$  make objects more or less pleasant, but the laws of Nature do that.

\* This true on supposition that uneasiness deter-  
S.Mo. mines the Will.

145a

- \* A finite intelligence might have ~~sens~~ foreseen 145
- Mo.S 4 thousand years agoe ~~every~~ the place & circumstances, even the most minute & trivial of my present existence.
  
- \* Doctrines of liberty, prescience etc explain'd 146
- S.Mo. by Billiard balls.
  
- + W<sup>t</sup> should we think of an object plac'd as 147  
in the difficulty if we saw it clearly ?
  
- a W<sup>t</sup> judgement would he make of uppermost 148  
<sup>3</sup>X<sup>1</sup> & lowermost who had always seen thro' an inverting glass.
  
- S.Mo. According to Locke we have not liberty as 149  
to vertue & vice, the Liberty he allows consisting  
in an Indifferency of the operative Faculties, w<sup>t</sup>  
consecutive to the will, but virtue & vice consist  
in the will ergo etc.



- All lines subtending the same optic angle congruent (as is evident by an easy experiment) therefore they are equal. 150
- + We have not pure, simple ideas of blue, red or any other colour (except perhaps black) because all bodies reflect heterogeneal light. 151
- + Qu : whether this be true as to sounds (& other sensations) there being, perhaps, Rays of air wch will onely exhibit one particular sound, as rays of light one particular colour. 152
- + Colours not definable, not because they are easily pure, unmixt thoughts, but because we cannot distinguish & separate the thoughts they include, or because we want names for their component ideas. 153
- + ■ By Soul is meant onely a Complex idea made up of existence, willing & perception in a large sense. therefore its is known & it may be defin'd 154
- S We cannot possibly conceive any active power but the Will. 155



- + In moral matters Men think (tis true) that  
they are free, but this freedom is only the free-  
dom of doing as they please, wch freedom is consecutive to  
the Will, respecting only the operative faculties. 156
- + Men impute their actions to themselves  
because they will'd them & that not out of  
ignorance but whereas they knew the consequen-  
ces, of them whether good or bad. 157
- + This does not prove men to be indifferent  
in respect of desiring [redacted]. 158
- + If any thing is meant by the po  
tentia of A.B. it must be desire. but  
I appeal to any man if his desire be indif-  
ferent, or (to speak more to the purpose) whether  
he himself be indifferent in respect of w<sup>t</sup> he  
desires, ~~before~~ till after he has ~~chosen it~~ desir'd  
it. for as for desire it self or the faculty of  
desiring that is indifferent as all other faculties are. 159



- + Actions leading to heaven are in my power if I will them, therefore I will will them. 160
- + Qu: concerning the progression of wills in infinitum. 161
- + Herein Mathematiques have the advantage over Metaphysiques & Morality. Their Definitions being of words not yet known to ye Learner are not Disputed, but words in Metaphisiques & Morality being mostly known to all the definitions of them may chance to be controverted. 162
- + The short jejune way in Mathematiques will not do in Metaphysiques & Ethiques, for yt about Mathematical propositions men have no prejudices, no anticipated opinions to be encounter'd, they not having yet thought on such matters. 163
- M tis not so in the other 2 mention'd sciences, a man must not onely demonstrate the truth, he must also vindicate it against scruples & establish'd opinions wh<sup>c</sup> contradict it. In short the dry strigose rigid way will not suffice.  
he



he must be more ample & copious, else his demonstration tho never so exact will not go down with most.

- +S Extension seems to consist in variety of homo- 164  
geneal thoughts coexisting without mixture.  
visible
- +S or rather & extension seems to be the coexistence 165  
of colours in ye mind.

Enquiring & judging are actions which ~~require~~ depend on  
operative faculties which ~~require~~ depend on ye will 166

S.Mo which is determin'd by some uneasiness ergo etc-  
which is finite  
Suppose an agent & perfectly indifferent, & as to  
desiring not determin'd by any prospect or con-  
sideration of good I say, this Agent cannot  
do an action morally Good. Hence 'tis evident  
the suppositions of A:B: are insignificant.

- + Extension, motion, time & no simple ideas, but 167  
include succession in them which seems to be a sim-  
ple idea.
- X Mem: to enquire into the angle of Contact. 168  
& into fluxions etc.



- 169

<sup>2</sup>X<sup>1</sup> The sphere of vision is equal whether I look onely in my hand, or on the open firmament. for 1st in both cases the Retina is full. 2d. the Radius's of both spheres are equall or rather nothing at all to *ye* sight 3dly equall number of points in one & t'other.

<sup>1</sup>X<sup>1</sup> In the Barrovian Case purblind would judge aright 170

+X<sup>1</sup> Why the Horizontal Moon greater ? 171

+X<sup>1</sup> Why objects seen erect ? 172

N To *w<sup>t</sup>* purpose certain figure & texture connect-ed *w<sup>th</sup>* other perceptions ? 173

<sup>2</sup>X<sup>1</sup> Men estimate magnitudes, both by angles & distance. Blind at 1st could not know distance, or by pure sight abstracting from experience of connexion of sight & tangible ideas we can't perceive distance. therefore by pure sight we cannot perceive or judge of extension : 174

<sup>2</sup>X<sup>1</sup> Qu: whether it be possible to enlarge our sight  
or more points  
or make us see at once more ^ than we do by ~~enlarging~~  
diminishing the punctum visibile below 30" ? 175

S The grand Mistake is that we think we <sup>have</sup> Ideas of  
the Operations of our Minds. certainly this Metaphorical  
dress is an argument we have not.

176a

G omnes reales rerum proprietates continentur in Deo wt  
means Le Clerc &c by this :

177a

- Speech metaphorical more than we imagine  
insensible things & their modes circumst-  
ances &c being exprest for ye most part by  
words borrow'd from things sensible. the  
reason's plain. Hence Manyfold  
Mistakes. 176
- I.S.
- Qu: How can our idea of God be  
<sup>or</sup>  
complex & compounded, wu his essence his  
simple & uncompounded v. Locke b.2.S 35 177
- G
- + The impossibility of defining or discoursing  
clearly of most things proceeds from the fault  
& scantiness of language, as much, perhaps, as  
from obscurity & confusions of Thought. Hence  
I may clearly & fully understand my own Soul  
extension, etc & not be able to define them ! 178
- \*
- M S The substance wood a collection of sim-  
ple ideas see Locke B.2 C.26. S.1. 179

M.P Colours in ye dark do exist really *i.e* were there light  
or as soon as light comes we shall see them provided we  
open our eyes. & that whether we will or no.

185a

- + Mem : concerning strait lines seen to look at them thro' an orbicular Lattice. 180
- <sup>2</sup>X<sup>1</sup> Qu : whether possible that those visible ideas *wch* are now connected with greater extensions could have been connected with lesser extensions. there seeming to be no necessary connexion between those thoughts. 181
- + Speculums seem to diminish or enlarge objets not by altering the optique angle but by altering the Apparent distance. 182
- + Hence Qu : if blind would think things diminish'd by convexes, or enlarged by concaves ? 183
- P.N. Motion not one idea, it cannot be perceiv'd at once. 184
- M.P. Mem : to allow existence to colours in the dark, persons not thinking &c but not an absolute actual existence. 'Tis prudent to correct mens mistakes without altering their language. This makes truth glide into their souls insensibly. 185

~~-where there is no difference intrinsical or extrinsical of a moment~~ 192a

- # How the Retina is fill'd by the Looking glass substances must <sup>finite</sup> 186
- + Convex speculums have the same effect w<sup>t</sup> concave glasses. 187
- + Qu: whether concave speculums have the same effect w<sup>t</sup> Convex glasses ? 188
- The reason why convex speculums diminish & 189
- <sup>2</sup>X<sup>1</sup> concave magnify not yet — fully assign'd le op- 195  
by any writer I know.
- + Qu: why not objects seen confus'd when yt 190  
they seem inverted thro a convex lens ? 196  
l by
- Qu: how to make a glass or speculum 191
- + which shall magnify or diminish 197  
by altering the distance without  
altering the angle ?
- + No identity w<sup>t</sup> any individuals besides persons. 192  
vision) hence great diff'rs in assigning
- N. As well make sweet tastes, smells, heats, shame etc 193  
p. 192 & all thoughts  
move wit, virtue, vice & move w<sup>t</sup> Local motion as im-  
material spirit. <sup>real ps</sup>
- Glasses or speculums may <sup>angle</sup> magnify or lessen 198
- <sup>2</sup>X<sup>1</sup> without altering the Optique but to no purpose.

S Qu: Whether Identity of Person consists not in the Will

194a

- + On account of my doctrine the identity of  $\wedge$  substances must consist in something else than continued existence, or relation to determin'd  $\wedge$  place of beginning to exist. 194
- finite time thoughts being combin'd
- the existence of our ideas (wh<sup>t</sup>  $\wedge$  make up substances) being frequently interrupted, & they having divers beginnings, & endings.
- No necessary connexion between great or little optique angles & great or little extension. 195
- <sup>2</sup>X<sup>1</sup> Distance is not perceiv'd, optique angles are not perceiv'd. how then is extension perceiv'd by sight ? 196
- <sup>2</sup>X<sup>1</sup> Apparent magnitude of a line is not simply as the Optique angle, but directly as the Optique angle, & reciprocally as the confusion etc (i.e the other sensations or want of sensation that attend near vision) hence great mistakes in assigning the magnifying power of glasses. vid : Moly : p. 182. 197
- Glasses or speculums may  $\wedge$  magnify or lessen perhaps angle without altering the Optique but to no purpose. 198



- <sup>2</sup>X<sup>1</sup> Qu: whether Purblind would think objects so much diminish'd by a convex speculum as another ? 199
- + Qu: wherein consists identity of Persons : not in actual consciousness, for then I'm not the same person I was this day twelvemonth, but while I think of w<sup>t</sup> I then did. Not in potential for then all persons may be the same for ought we know. 200
- + Mem : story of Mr Deering's Aunt. 201
- + two sorts of Potential consciousnesses Natural & praeternatural in the last § but one I mean the latter. 202
- <sup>2</sup>X<sup>1</sup> If by magnitude be <sup>meant</sup> the proportion any thing bears to a determin'd tangible extension as inch, foot etc this 'tis plain cannot be properly & ~~int~~ per se perceiv'd by sight. & as for determin'd visible inches, feet etc there can be no such thing obtain'd by the meer act of seeing abstracted from experience etc. 203



The greatness per se perceptible of the sight, is onely  
<sup>204</sup>  
<sup>2X<sup>1</sup></sup> the proportion any ~~thing bears vis~~ visible appearance  
 bears to the others seen at the same time ; or ~~the~~ (~~wh~~  
 is the same thing) the proportion of any particular  
 part of the visual orb to the whole. but mark that

it

we perceive not ~~there~~ is an orb, any more than a plain  
 but by reasoning.

This is all the greatness the pictures have per se.

merely  
 Hereby <sup>205</sup>  
<sup>2X<sup>1</sup></sup> a man cannot ~~absolut~~ at all judge of the ex-  
 tension of any object, it not availing to know the  
 object makes such a part of a sphaerical surface  
 except we also know the greatness of sphaerical  
 surface. for a point <sup>may</sup> make subtend the same angle  
~~with~~ a mile & so create as great an image in the  
 Retina, i.e take up as much of the Orb.

Men judge of magnitude by faintness & vigo-  
<sup>w<sup>th</sup> some other circumstances</sup>  
<sup>206</sup>  
<sup>2X<sup>1</sup></sup> rousness, by distinctness & confusion, & by <sup>little & great</sup>  
<sup>little</sup>  
 & angles. Hence 'tis plain the ideas of sight ~~w<sup>th</sup>~~ are now  
<sup>might</sup>  
 connected with greatness, <sup>may</sup> have been connected ~~w<sup>th</sup>~~ small-  
 ness & vice versâ. there being no necessary reason why great  
 angle † faintness & distinctness without straining sould  
 stand for ~~greatness~~ great extension, any more than than  
<sup>ness</sup>  
 a ~~small~~ <sup>a</sup> great angle, vigorous & confusion.



- My end is not to deliver ~~General~~ Metaphysiques <sup>altogether</sup> & in a General      207  
 + Scholastique way but <sup>in some measure</sup> to accommodate them to  
 the Sciences, & shew how they may be usefull in  
 Optiques, Geometry &c.
- Qu: whether per se proportion of visible magni-      208  
 tudes ~~can~~ be perceivable by sight. this is put on ac-  
 count of distinctness & confusedness the act of perception  
 seeming to be as great in viewing any point of the visual  
 orb distinctly as in viewing the whole confusedly.
- + Mem: to correct my Language & make <sup>it</sup> as      209  
 Philosophically nice as possible to avoid giving  
 handle.
- If ~~can~~ men could without straining alter the      210  
 convexity of their Crystallines they might magnify  
 or diminish the apparent diameters of ~~bodies~~  
 objects ~~without~~ the same optic angle remaining.
- <sup>in one sense</sup>  
 + The bigness & of the pictures in the fund is not      211  
 determin'd, for the nearer a man views them, <sup>the images of them</sup> ~~they~~  
 (as well as other objects) will ~~make~~ take up the greater  
 room in the fund of his eye.



- + Mem: Introduction to contain the design & nature & manner of demonstrating &c. of the whole the 212
- <sup>2</sup>X<sup>1</sup> Two sorts of bigness accurately to be distinguish'd they being perfectly & Toto Coelo different. the one the proportion that any one appearance has to the sum of appearances perceiv'd at the same time w<sup>t</sup> it, w<sup>t</sup> if a surface to 213  
is proportional to angles or ~~rather~~ segments of spherical surfaces, the other is tangible bigness.
- <sup>2</sup>X<sup>1</sup> Qu : w<sup>t</sup> would happen if the sphaerae of the Retina were enlarg'd or diminish'd ? 214
- X+ We think by ~~meer sight~~ the meer act of vision we perceive ~~surface~~ distance from us, yet we do not, We think also that we perceive solids yet we do not, also that the iniquity of things seen under the same angle, yet we do not. Why may I not add : we think we see extension by meer vision, yet we do not. 215
- X+ Extension seems to be perceiv'd by the eye as thoughts by the ear. 216

**Distance**

- X We seem to have clear & distinct ideas of large numbers  
 v.g. 1000 no otherwise than by considering as form'd by  
 the multiplying of small numbers.

<sup>217</sup>

<sup>2X<sup>1</sup></sup> As long as the same angle determines the minimum  
 visible to two persons, no different conformation of the  
 Eye can make a different appearance of magnitude in  
 the same thing. But it being possible to try the  
 Angle, we may certainly know whether the same thing  
 appears differently big to 2 persons on account of  
 their Eyes.

<sup>218</sup>

<sup>2X<sup>1</sup></sup> If a man could see " objects would appear  
 larger to him than to another : hence there is ano-  
 ther sort of <sup>purely</sup> visible magnitude beside the proportion  
 any appearance bears to the Visual sphere, viz. its pro-  
 portion to the m.v.

<sup>219</sup>

<sup>1 3</sup> Were there but one & the same Language in  
 the World, & did children speak it naturally as soon  
 as born, & were it not in the Power of men to conceal  
 their thoughts or deceive others but that there were an  
 inseparable connexion between words and thoughts, so y<sup>t</sup>  
 posito uno ponitur alterum by the Laws of Nature. Qu:  
 would not men think they heard thoughts as much as that they see  
 [extension]. ↑

<sup>220</sup>



- + All our ideas are adæquate, our knowlege of the Laws of nature is not perfect & adæquate. 221
- M.P. Men are in the right in judging their simple ideas to be in the things themselves, certainly 222
- S Heat & colour is as much without the mind as figure, motion, time etc
- We know many things *wch* we want words to express. Great things discoverable upon this Principle, for want of considering *wch* divers men have run into sundry mistakes endeavouring to set forth their knowlege by sounds, *wch* foundering them ~~seeming difficult~~ they thought the defect was in their knowlege *w<sup>n</sup>* in truth it was in their Language. 223
- a Query whether the sensations of sight arising from a man's head be liker the sensations of touch proceeding from thence or from his legs ? 224
- <sup>it constant & long</sup>  
a Or is  $\wedge$  onely the  $\wedge$  association of ideas entirely different that makes me judge them the same ? 225



- a Wt I see is onely variety of colours & light. wt I feel  
<sup>1</sup>X<sup>3</sup> is hard or soft, hot or cold, rough or smooth &c. wt resemblance have these thoughts with those ? 226
- a A picture painted w<sup>th</sup> great variety of colours affects  
<sup>1</sup>X<sup>3</sup> the touch in ~~the~~ one uniform manner. I cannot therefore conclude that because I see 2 I shall feel 2, because I see angles or inequalitys I shall feel angles or inequalitys. How therefore can I before experience teaches me know that the visible leggs are (because 2) connected w<sup>th</sup> the tangible ones, or the visible head (because one) connected w<sup>th</sup> the tangible head ? 227
- 'M All things by us conceivable are 1st thoughts 2dly powe-  
<sup>cause</sup>  
 S rs to receive ~~these~~ thoughts, 3dly powers to ~~occasion~~ thoughts neither of all w<sup>ch</sup> can possibly exist ~~without~~ ~~the~~ in an inert, senseless thing. 228
- <sup>seen</sup>  
 An object w<sup>th</sup>out a glass may be ^ under as great  
<sup>1</sup>X<sup>2</sup> an angle as w<sup>th</sup> a glass. a glass therefore does not magnify the appearance by the angle. 229
- S Absurd that men should know the soul by idea ^, Hence Mal-  
 branch confuted. ideas being inert, thoughtless 230 .



- |  |  |     |
|--|--|-----|
| <sup>1</sup> X <sup>1</sup><br><sup>23</sup> | I saw gladness in his looks, I saw shame in his face<br>so I see figure. or Distance   | 231 |
| <sup>1</sup> X <sup>2</sup>                  | Qu: why things seen confusedly thro a convex glass are<br>not magnify'd :  | 232 |
| <sup>1</sup> X <sup>2</sup>                  | Tho we should judge the Horizontal Moon to be<br>more distant, why should we therefore judge her to be<br>greater what Connexion betwixt, the same Angle,<br><del>wider dist</del> farther distant & greatness :                   | 233 |
| N  | My Doctrine affects the Essences of the<br>Corpuscularians.  | 234 |
| X  | Perfect Circles &c exist not without (for none can<br>so exist whether perfect or no) but in the mind  | 235 |
| X  | Lines thought Divisible ad infinitum because they<br>are suppos'd to exist without. Also because they are thought<br>the same when view'd by the naked $\wedge$ & w <sup>n</sup> <sup>eye</sup> view'd<br>thro magnifying glasses. | 236 |
| X  | They who knew not Glasses had not so fair<br>a pretence for the Divisibility ad infinitum.   | 237 |
| X  | No idea of Circle etc in abstract.   | 238 |
| +  | Metaphisiques as capable of Certainty as Ethiques<br>but not so capable to be demonstrated in a Geometrical way<br>because men see clearer & have not so many prejudices in Ethiques.  | 239 |



- S** Visible ideas come into the mind very distinct, so 240  
**3X<sup>1</sup>** do tangible ideas, Hence Extension seen & felt.  
 sounds tastes etc are more blended.
- 3X<sup>1</sup>** Qu : why not extension intromitted by the taste 241  
 in conjunction w<sup>t</sup> the smell seeing tastes & smells  
 are very distinct ideas.
- X** Blew & yellow particles mixt while they exhibit 242  
 an uniform green, their extension is not perceiv'd, but  
 as soon as they exhibit distinct sensations of Blew  
 & yellow then their Extension is perceiv'd.
- 1** Distinct perception of visible ideas not so 243  
**S** perfect as of tangible, tangible ideas being  
**3X** many at once equally vivid. Hence heterogeneous  
 Extension.
- 2X<sup>1</sup>** Object: why a mist encreases not the Apparent 244  
 magnitude of an object in proportion to the faint-  
 ness ?
- +** Mem: to Enquire touching the squaring of the 245  
 Circle etc.
- a** That w<sup>t</sup> seems smooth & round to the touch may to 246  
**3X<sup>1</sup>** sight seem quite otherwise. Hence no necessary con-  
 nexion betwixt visible ideas & tangible ones.



- ✗ In Geometry it is not prov'd that an inch is divisible ad infinitum. 247
- ✗ Geometry not conversant about our compleat determin'd ideas of figures, for these are not divisible ad infinitum. 248
- ✗ Particular Circles may be squar'd, for the circumference being given a Diameter may be found betwixt wch & s true there is not any perceivable difference. therefore there is no difference. Extension being a perception & a perception not perceiv'd is contradiction, nonsense, nothing. In vain to alledge the difference may be seen by Magnifying Glasses. for in yt case there is ('tis true) a difference perceiv'd but not between the same ideas but others much greater entirely different therefrom. 249
- ✗ Any visible circle possibly perceivable of any man may be squar'd, by the Common way, most accurately, or even perceivable by any other being see he never so acute i.e. never so small an arch of a Circle this being wt makes the distinction between acute & dull sight, & not ye m:v: as men are, perhaps apt to think. 250
- ✗ The same is True of any Tangible Circle, therefore farther Enquiry of Accuracy in squaring or other curves is perfectly needless & time thrown away. 251



- X Mem: to press w<sup>t</sup> last precedes more homely & to think on't again. 252
- X A meer line or distance is not made up of points, does not exist, cannot be imagin'd or have an idea fram'd thereof no more than meer colour without extension. 253
- XS Mem : a great difference between considering length w<sup>th</sup>out breadth, and having an idea of or imagining length without breadth. 254
- + Malbranch out touching the Xtallines — diminishing.  
— l.i.c 6. 255
- 1X<sup>2</sup> Tis possible (& perhaps not very improbable that is is sometimes so) we may have the greatest pictures from the least necessary objects. therefore no  $\wedge$  connexion betwixt visible & tangible ideas. these ideas viz. great relation to the Sphaera Visualis or to the M : I would have  
V : (w<sup>th</sup> is all that  $\wedge$  meant by our having a greater picture) and  
or signify'd faintness, might possibly have stood for  $\wedge$  small tangible extensions.  
frequently Certainly the greater relation to S.V: & M.V. does  $\wedge$  in y $\varepsilon$  men view little objects near the Eye. 256
- 12X Malbranch out in asserting we cannot possibly know whether there are 2 men in the world that see a thing of the same bigness. v.L.1 c.6 257
- X Diagonal of particular square commensurable w<sup>th</sup> its side they both containing a certain number of M: V: 258



- I do not think that surfaces consist of lines *i.e.* meer distances. Hence perhaps may be solvd that sophism w<sub>ch</sub>  
 X would prove the oblique line equal to the perpendicular  
 between 2 parallels. 259
- X Suppose an inch represent a mile.  $\frac{1}{1000}$  of an inch 260  
 ⊕ is nothing, but  $\frac{1}{1000}$  of ye mile represented is something  
 therefore  $\frac{1}{1000}$  of an inch tho' nothing is not to be neglected,  
 because it represents something *i.e.*  $\frac{1}{1000}$  of a mile.
- X Particular Determin'd lines are not divisible 261  
 ad infinitum, but lines as us'd by Geometers are  
 so they not being determin'd to any particular finite  
 number of points. Yet a Geometer (He knows  
 not why) will very readily say he can demonstrable  
 an inch line is divisible ad infinitum.
- A Body moving <sup>in</sup> the Optique axis not perceiv'd  
 1X<sup>3</sup> to move by sight meerly & w<sub>th</sub>out experience. there  
 is (tis true) a successive change of ideas it seems less  
 & less, but besides this there is no visible change of place. 262



- 263
- X Mem : To Enquire most diligently Concerning  
the Incommensurability of Diagonals & side. whe-  
ther it Does not go on the supposition of ~~■~~  
being divisible ad infinitum, i.e of ~~an~~ extended  
thing spoken of being divisible ad infinitum (unit  
being nothing also V. Barrow Lect. Geom :). & so  
the infinite indivisibility deduc'd therefrom is  
a petitio principii.
- 264
- X The Diagonal is commensurable with the  
Side.
- 265
- M ffrom Malbranch, Locke & my first arguings  
it cant be prov'd that extension is not in matter
- P ffrom Lockes arguings it can't be prov'd that  
Colours, Smells-etc are not in Bodies.
- 266
- Mem : that I was ~~sceptical~~<sup>distrustful</sup> at 8 years old and  
Consequently by nature disposed for these new  
Doctrines.
- 267
- X Qu : How can a line consisting of an unequal  
number of points be divisible [ad infinitum] in two  
equals



- <sup>1</sup>X Mem: To discuss copiously how & why we do not see the Pictures. 268
- M. Allowing extensions to exist in matter, we cannot know even their proportions Contrary to Malbranch. 269
- <sup>1</sup>M I wonder how men cannot see a truth so obvious, as that extension cannot exist without a thinking substance. 270
- M Species of all sensible things made by the mind, This provd either by turning Men's Eyes into magnifyers or diminishers. 271
- <sup>1</sup>X Y<sup>r</sup> M.V. is suppose less than mine. Let a 3d person have perfect ideas of both our M:V:s. His idea of my M.V. contains his idea of y<sup>r</sup>s & somewhat more, therefore tis made up of parts, therefore his Idea of my v.m. is not perfect or just w<sup>t</sup>h diverts the Hypothesis. 272
- <sup>2</sup>X<sup>1</sup> Qu: whether a m.v. or T be extended ? 273



- Mem. The strange errors men run into  
on account of about the pictures. 274
- X We think them small, because should a man  
be suppos'd to see them their Pictures would take up but  
little room in the fund of his Eye. 275
- It seems all lines can't be bisected in 2 equall parts, 276
- X Mem : to examine how the Geometers prove the con-  
trary.
- Tis impossible there should be a M.V. less than  
mine. if there be mine may become equal to it (be-  
cause they are homogeneous) by detraction of some  
part or parts, but it consists not of parts Ergo. &c 277
- a Suppose ~~an~~ <sup>ye</sup> inverting perspectives bound to <sup>the</sup> eyes 278  
of a child, & continu'd to the years of Manhood,  
X When he looks up or turns up his head he shall  
behold w<sup>t</sup> ~~we~~ we call under. Qu: w<sup>t</sup> would  
he think of up & down ?
- I wonder not at my sagacity in discovering the  
obvious tho' amazing truth, I rather wonder at my stupid  
inadvertency in not finding it out before. 'tis no witch-  
craft to see ~~we knew nothing but our + thoughts or w<sup>t</sup> these think +~~ 279



- 280
- <sup>1</sup>M Our simple ideas are so many simple thoughts or perceptions, & that a perception ~~exists no longer than perception~~ cannot exist without a thing to perceive it or any longer than it is perceiv'd, that a thought cannot be in an unthinking thing, that one uniform simple thought can be ~~onely~~ like — to nothing but another uniform simple thought. Complex thoughts or ideas are onely an assemblage of simple ideas and can be the image of nothing or like unto nothing but another assemblage of simple ideas. &c
- 281
- The ~~Belief of~~ Cartesian opinion of light & Colours etc is orthodox enough ~~the~~ even in their
- M the expression eyes who think & Scripture & may favour the common opinion. why may not mine also : But there is nothing in Scripture that can possibly be wrested to make against me, but, perhaps, many things for me.
- 282
- + Bodies etc do ~~really~~ exist whether we think of 'em or no, they being taken in a twofold sense. Collections of thoughts & collections of ~~ideas~~ powers to cause those thoughts. these later exist, tho perhaps a parte dei † it may be one simple perfect power.



- Qu. whether the extension of a plain look'd at ~~straight~~  
straight & slantingly, survey'd minutely & ■ dis- 283  
 "X<sup>2</sup> tinctly or in the Bulk and confusedly at once, be  
the same. N.B. the plain is suppos'd to keep the  
same distance.
- the ideas we have by a successive, curious, 284  
 "X<sup>2</sup> <sup>ye</sup> minute parts of  
inspection of a plain do not seem to make  
up the extension of that plain view'd & consider'd  
all together.
- + Ignorance in ~~a-measure~~ some sort requisite 285  
in ye Person that should Discover the Principle.
- Thoughts do most properly signify ~~the~~ 286  
 + or are mostly taken for the interior operations  
of the mind, wherein the mind is active, those <sup>yt</sup>  
~~fellow~~ obey not the acts of Volition, & in <sup>wch</sup> the  
mind is passive are more properly call'd sensations  
or perceptions, But <sup>yt</sup> is all a case.
- X Extension being the Collection or distinct coexistence 287  
 § ~~of perceptions~~ of Minimums i.e of perceptions  
intromitted by sight or touch, ■ it cannot  
be conceiv'd without a perceiving substance.

M.P.<sup>1</sup> The great argument to prove that Extension cannot be in  
an unthinking substance is that it cannot be conceiv'd  
distinct from or without all tangible or visible quality

288a

- 288
- P Malbranch does not prove that the ~~species~~  
~~are-not~~ figures & extensions exist not w<sub>n</sub> the are  
 not perceiv'd. Consequently he does not prove nor  
 can it be prov'd on his principles, that ye sorts are  
 the work of the mind & onely in the mind.
- 289
- M<sup>1</sup> Tho matter be extended w<sub>th</sub> an indefinite  
 Extension, yet the mind makes the sorts, they  
were not before the mind perceiving them. & A now  
they are not without the mind. Houses trees, &c  
tho' indefinitely extended matter do exist. are  
not without the mind.
- 290
- M The great danger of making ex-  
 tension exist without the mind. in y<sub>t</sub> if it does  
 it must be acknowleg'd infinite immutable  
eternal etc. w<sub>th</sub> will be to make either  
 God extended (w<sub>th</sub> I think dangerous) or an eter-  
 nal, immutable, infinite, increate being beside God.

- IX finiteness of our mind no excuse for the Geometers. 292
- + Bodies taken for Powers do exist w<sub>n</sub> not perceiv'd but this existence is not actual. w<sub>n</sub> I say a power exists no more is meant than that if in y<sub>e</sub> light I open my eyes & look  
I            i.e y<sub>e</sub> body  
that way & shall see it & &c. 293a

- |                 |   |     |
|-----------------|---|-----|
| M               | The Principle easily prov'd by plenty of arguments ad absurdum.   | 291 |
| +               | The twofold signification of Bodies viz. combinations of thoughts & combinations of powers to raise thoughts. These, I say, in conjunction w <sup>th</sup> homogeneous particles, may solve much better the objections from the Creation. than ye supposition upon<br>that matter does exist ^ w <sup>ch</sup> supposition, I think,<br>they cannot be solvd. | 293 |
| +               | Quer: whether Blind before sight may not have an idea of light & colours & visible extension After the same manner as we perceive them w <sup>th</sup> Eyes shut or in ye dark. not imagining but seeing after a sort.  | 294 |
| X <sup>13</sup> | Visible extension cannot be conceiv'd added to tangible extension. visible & tangible points can't make one sum. therefore these extensions are heterogeneous.  | 295 |
| X <sup>14</sup> | A Probable method propos'd whereby one may judge whether in near vision there is a greater distance between the Xtalline & fund than usual. or whether ye Xtalline be only render'd more convex if  | 296 |

**12X** little extension, by distinction made great

**296a**

if the former, then the V.S is enlarg'd & ye m.v. corresponds to less than 30" or w<sup>t</sup>e<sup>r</sup> it us'd to correspond to.

- <sup>1X3</sup> Stated measures, inches, feet etc are tangible not visible extensions. 297

- M Locke, More, Raphson etc seem to make God extended. 'tis nevertheless of great use to religion to take away extension out of our idea of God & put a power in its place. it seems dangerous to suppose extension w<sup>t</sup>h is manifestly inert in God. 298

- M But say you the thought or perception I call  
 S extension is not <sup>itself</sup> in an unthinking thing or matter  
 But it is like something w<sup>t</sup>h is in matter. Well,  
 says I, do you apprehend & conceive w<sup>t</sup> you say extension is like unto or do you not. If the later, how  
 know you they are alike, ~~if the former~~ how can  
 you compare any things besides y<sup>r</sup> own ideas. if  
 the former it must be an idea i.e perception  
 thought, or sensation w<sup>t</sup>h to be in an unperceiving  
 thing is a Contradiction. 299

- I. I abstain from all flourish & pomp of words & using  
 & figures  
 a great plainness & simplicity of speech having oft  
 stile 300

- <sup>1</sup> We judge of the distance of bodies as by other things  
<sup>2</sup> so also by the situation of their pictures in the eye. 302a  
or (which is the same thing) according as they appear higher or lower  
those which seem higher are farther off etc

found it difficult to understand those that use the Lofty  
& Platonic or Subtil & Scholastique strain.

- M<sup>1</sup> Whatsoever has any of our ideas in it must perceive, it being that very having, that passive reception of ideas that denominates the mind perceiving. that being the very essence of perception, or that wherein perception consists. 301
- <sup>2</sup> The faintness wch alters the Appearance of the Horizontal Moon, rather proceeds from the quantity or Grossness of the intermediate Atmosphere, than from any change of Distance wch is almost inconsiderable: perhaps not considerable enough to be a total Cause but may be a partial cause of the Phaenomenon. N.B. the Visual angle is less in the Horizon. 302
- <sup>12</sup>X<sup>3</sup> Qu: why we see objects greater in ye dusk whether this can be solv'd by any but my principles. 303
- M The Reverse of ye Principle introduc'd Scepticism. 304
- M N.B. On my Principles there is a reality, there are things, there is a rerum Natura. 305

~~We think~~ <sup>that</sup> ~~if just made to-~~

X<sup>a</sup><sub>13</sub> We think that if just made to see we shou'd Judge  
of the Distance & Magnitude of things as we do now.

307

but this is false. So also w~~t~~ we think <sup>so positively</sup> ~~if just made to~~ of the situation of  
objects.

X	Mem. The surds, Doubling the Cube &c	306
X	Hayes' Keil's etc method of proving the infinitimals of ye 3d order absurd, & perfectly contradictious.	308
X	Angles of Contact, & vely all angles comprehended by a right line & a curve, cannot be measur'd, the arches intercepted not being similar.	309
S+	The danger of Expounding the H: Trinity by extension.	310
M.P. <sup>1</sup>	Qu: why should the magnitude seen at a near distance be deem'd the true one rather than that seen at a farther distance : Why should the Sun be thought many 1000 miles rather than one foot in diameter : both being equally apparent diameters : Certainly Men judg'd of the Sun not in himself but w <sup>th</sup> relation to themselves.	311
M	4 Principles whereby to answer objections viz— 1. Bodies do really exist tho not perceiv'd by us. 2. There is a law or course of Nature. 3. Language & knowlege are all about ideas, ■ words stand for nothing else.	312



4. Nothing can be a proof against one side of a contradiction that bears equally hard upon the other.
- ✗ What shall I say : dare I pronounce the admir'd  
§ *ακριβεια* Mathematica, that Darling of the Age a  
trifle ? 313
  - ✗ Most certainly no finite Extension divisible ad  
Infinitum. 314
  - ✗ M Difficulties about Concentric Circles. 315
  - N. Mem. to Examine & accurately discuss the school  
lium of the 8th Definition of Mr Newton's Principia. 316
  - ✗ § Ridiculous in the Mathematicians to despise sense. 317
  - + Qu. is it not impossible there shou'd be General ideas :  
All ideas come from without, ~~the mind~~<sup>2</sup> they are all par-  
ticular. The mind, tis true, can consider one thing w/out  
another, but then consider'd asunder they make not  $\wedge$  ideas. both  
together can make but one as for instance Colour & Visible ex-  
tension. 318



- × The end of a Mathematical line is nothing. Locke's argument that the end of his pen is black or white concludes nothing here. 319
- × Mem: take care how you pretend to define extension, for fear of the Geometers. 320
- × Qu: why difficult to imagine a minimum. Ans. because we are not us'd to take notice of 'em singly, they not being able singly to pleasure or hurt us thereby to deserve our regard. 321
- × Mem. to prove against Keil y<sup>t</sup> the <sup>infinite</sup> divisibility of matter makes ~~a hal~~ the half have an equal number of equal parts with the whole. 322
- × Mem. to examine how far the not comprehending infinity may be admitted as a plea. 323
- × Qu. why may not the Mathematicians reject all the extensions below the M. as well as the d s etc wh<sup>t</sup> are allow'd to be something & consequently may be magnify'd by glasses into inches, feet etc as well as the quantitys next below the m? 324



- + Bigg, little & number are the works of the mind. How therefore 325  
 & can ye extension you suppose in matter be big or little how can it consist of any number of points ?
- P Mem: strictly to remark L.b 2.c.8 S.8 326
- + Schoolmen compar'd with the Mathematicians 327
- X Extension is blended w<sup>th</sup> tangible or visible ideas, & by the 328  
 mind praescinded therefrom.
- X Mathematiques made easy the Scale does almost all. 329  
 the Scale can tell us the subtangent in ye Parabola is 2ble  
 the abscisse.
- X W<sup>t</sup> need of the Utmost accuracy w<sup>th</sup> the Mathematicians 330  
 own in rerum natura they cannot find any thing corres-  
 ponding w<sup>th</sup> their nice ideas.
- X Newton in sad plight about his Cave intellexeris 331  
 finitas.
- X One should indeavour to find a progression by trying w<sup>th</sup> the 332  
 Scale.
- X Newton's fluxions needless. any thing below a M. might serve for 333  
 Leibnitz's Differential Calculus.



- How can they hang together so well since ~~ther~~ there are in them 334  
 X (I mean the mathematiques) so many Contradictoriae argu-  
 tiae v. Barrow Lect:
- A man may read a book of Conics with ease knowing 335  
 X how to try if they are right. he may take 'em on the credit of the  
 Authour.
- Where's the ~~one~~<sup>need</sup> of certainty in such trifles : the ~~onely~~ thing 336  
 X that makes it so much esteem'd in them is that we are thought  
 not capable of getting it elsewhere. But we may in Ethiques &  
 Metaphysiques.
- The not Leading men into mistakes no argument for the 337  
 X truth of the infinitesimals. they being nothings may, perhaps, —  
 do neither good nor harm. except w<sup>t</sup> they are taken for somthing : & then  
 the contradiction begets a Contradiction.
- X a + 500 nothings = a + 50 nothings an innocent silly truth 338
- My Doctrine excellently corresponds w<sup>t</sup> the Creation 339  
 M I suppose no matter, —, no stars, sun &c to have  
 existed before.
- X It seems all Circles are not similar figures there not being 340  
 the same proportion betwixt all circumferences & their diameters.

X But the  $\frac{1}{10000}$  of a mile being somewhat they think  
the  $\frac{1}{10000}$  of the inch is somewhat, w<sup>t</sup> they think of yt they  
imagine they think on this.

341a

X\* or rather that invisible length does exist.

342a

- When a small line upon Paper represents a mile the
- X Mathematicians do not calculate the  $\frac{1}{10000}$  of the Paper line  
 they Calculate the  $\frac{1}{10000}$  of the mile 'tis to this the have  
 regard, tis of this the think if they think or have any  
 idea at all. the inch perhaps might ■ represent to their  
 imaginations the mile but ye  $\frac{1}{10000}$  of the inch  
 not  
 can & be ■ made to represent anything it not being  
 imaginable.

- 3 ■ faults occur in the arguments of the Mathematicians, for divisibility ad infinitum. 1. they suppose extension to exist without the mind or not perceiv'd. 2. they suppose that we have an idea of length without breadth. \* or that length without breadth does exist.

unite

3 that Number is divisible ad infinitum.

- X To suppose a M.S. divisible is to say a there are  
 distinguishable ideas where there are no distinguishable ideas.

- X The M.S. is not near so inconceivable as this Sig-  
 num in magnitudine individuum.

- Mem : To examine the Math: about their point  
 wt it is something or nothing, & how it differs from the M.S.

341

342

343

344

345

By ye excuse is meant the finiteness of our mind making it  
possible for contradictions to appear true to us.

350a

- X nor can it be objected that we reason about Numbers w<sup>t</sup>h are only  
words & not ideas, for these Infinitesimals are words, of no use, if  
not suppos'd to stand for Ideas.

354a

- |    |   |     |
|----|---|-----|
|    | All might be demonstrated by a new method of indivisibles, easier perhaps & juster than that of Cavalierius.  | 346 |
| X  | M.P. <sup>1</sup> Unperceivable perception a contradiction.   | 347 |
| G. | Proprietates reales rerum omnium in Deo tam corporum quam spirituum continentur. Clerici Log : cap. 8 <sup>m</sup> .                                | 348 |
| +  | + Let my adversaries answer <del>exactly</del> <sup>any</sup> one of mine i'll yield—<br>If I don't answer every one of theirs I'll yield.          | 349 |
| +  | + The Loss of the excuse may hurt Transubstantiation, but not the Trinity   | 350 |
| X  | We need not strain our Imaginations to conceive such little things. Bigger may do as well for infinitesimals since the integer must be an infinite. | 351 |
| X  | Evident y' wch has an infinite number of parts must be infinite.  | 352 |
| X  | Qu: whether extension be resoluble into points id does not consist of.  | 353 |
| X  | Axiom. No reasoning about things whereof we have no idea. Therefore no reasoning about Infinitesimals.  | 354 |

	not	362a
<b>M</b>	Qu: whether I had <sup>A</sup> better allow Colours to exist without the Mind taking	
<b>P</b>	the Mind for the Active thing <del>w<sup>t</sup></del> I call I, my self. Y <sup>t</sup> seems to be distinct from y <sup>e</sup> Understanding.	
<b>P.</b>	The taking extension to be distinct from all other tangible & visible qualities & to make an idea by it self. has made Men take it to be without the Mind.	363a

- ✗ Much less infinitesimals of infinitesimals &c. 355
- + Axiom. No word to be used without an idea. 356
- S If uneasiness be necessary to set the will at work. Qu:  
How shall we will in Heaven. 357
- + Malbranche's & Bayle's arguments do not seem to prove  
against Space, but onely Bodies. 358
- M.P.<sup>1</sup> Our Eyes & Senses inform us not of the existence  
of Matter or ideas existing existing without the  
mind. They are not to be Blam'd for the mistake. 359
- ✗ I defy any man to assign a Right line equal to  
a Paraboloid, but that w<sup>n</sup> lookt at thro a Mi-  
croscope they may appear unequals. 360
- M Newton's Harangue amounts to no more than  
that gravity is proportional to gravity. 361
- ✗ One can't imagine an extended thing without  
colour. v. Barrow L.G. 362
- P Men allow colours, sounds &c <sup>not</sup> to exist without the mind  
tho they had no Demonstration they do not. Why  
<sup>have</sup> may the not allow my Principle with a Demostra-  
tion. 363

- in
- + I see no wit  $\wedge$  any of them but Newton, The rest are meer triflers, meer ~~Nothin~~ Nihilarians. 372
  - $\times$  The folly of the Mathematicians in not judging of sensations by their senses. Reason was given us for nobler uses. 373
  - \* Extension without breadth i.e. invisible, intangible length is 365a
  - $\times$  not conceivable tis a mistake we are led into by the Doctrine of Abstraction.
  - $\times$  Sir Isaac owns his book could have been demonstrated 374  
on the supposition of indivisibles.
  - + Mathematicians have some of them good parts, 375  
the more is the pity. Had they not been Mathematicians they had been good for nothing. they were such fools they knew not how to employ their parts.
  - + The Mathematicians could not so much as tell where- 376  
 $\times$  in truth & certainty consisted till Locke told 'em.  
I see the best of them talk of light & colours as if w~~th~~out the mind.

- Keils filling the world with a mite this fol- 364  
 X lows from the Divisibility of extension ad infi-  
 M nitum.
- \* Extension or length without breadth seems to be no- 365  
 + thing ■ save the number of points that lie betwixt any  
     2 points. it seems to consist in meer proportion meer  
     reference of the mind.
- + To what purpose is it to Determine the 366  
 X Focus's of Glasses Geometrically.
- M Innumerable vessels if Matter v. Cheyne. 367
- + I'll not admire the Mathematicians. tis wt 368  
     any one of common sense might attain to by  
     repeated acts. I know it by experience, I am but one of  
     common sense, and I etc
- + By thing I ~~onely mean~~ either mean Ideas or that 369  
     ~~wch~~ has ideas.
- + Nullum Praeclarum ingenium unquam fuit 370  
     Magnus Mathematicus. Scaliger.  
         Genius
- + A Great ~~wit~~ cannot stoop to such trifles & 371  
     they- minutenesses as they consider.

M.<sup>1</sup> An idea cannot exist unperceiv'd

377

These arguments must be proposd shorter & more se-  
parate in the Treatise.

378a

- + 1 All significant words stand for Ideas 378
- 2 All knowlege about our ideas
- + 3 All ideas come from without or from within.
- 4 If from without it must be by the senses & they are call'd sensations.
- + 5 If from within they are the operations of the mind & are called thoughts.
- 6 No sensation can be in a senseless thing.
- 7 No thought can be in a thoughtless thing.
- + 8 All our ideas are either sensations or thoughts, by 3.4.5.
- 9 None of <sup>our</sup> ideas can be in a thing ~~wh~~ is both thoughtless & senseless. 6.7.8.
- 10 the bare passive reception or having of ideas is call'd perception  
in it
- 11 Whatever ~~therefore~~ has <sup>an</sup> idea, tho it be never so passive, tho it exert no manner of act about it, yet it must perceive .10
- 12 all ideas either are simple, ~~uniform~~ ideas, or made up of simple ~~uniform~~ ideas.
- + 13 that thing ~~wh~~ is like unto another thing must agree ~~wh~~ it in one or more simple ideas.



- 14 whatever is like a simple idea must either be another simple idea of the same sort or contain a simple idea of the same sort. 13.
- 15 nothing like ~~a simple~~ an idea can be in an unperceiving thing. 11. 14.

another demonstration of the same thing

- 16 Two things cannot be said to be alike or unlike till they have been compar'd  
ing
- 17 Comparing is the view & two ideas together, & marking w<sup>t</sup> ~~simple ideas~~ they agree in & w<sup>t</sup> they disagree in.
- 18 The mind can compare nothing but its' own ideas. 17.
- 19 Nothing like an idea can be in an unperceiving thing. 11. 16. 18.

both a priori & a posteriori

N.B. Other arguments innumerable & drawn from all the sciences, from the clearest plainest most obvious truths ~~fre-~~ whereby to Demonstrate the

379

neither

Principle ~~viz~~ i.e that & our Ideas nor any thing like our ideas can possibly be in an unperceiving thing.

N.B. Not one argument ~~of any sort~~, of any kind w<sup>t</sup> soever, certain or probable, a priori or a posteriori from any art or science, from either sense or reason against it.

380

- \* to the utmost accuracy wanting nothing of perfection. their so- 383a  
of Problems
- ✗ lution & themselves must own to fall infinitely short of perfection

- X Mathematicians have no right idea of angles; hence  
angles of Contact wrongly apply'd to prove extension:  
divisible ad infinitum. 3881
- X We have got the Algebra of pure intelligences 3882
- X We can prove Newton's ~~prin~~ propositions \* more ac-  
curately more easily & upon truer principles than  
himself. 3883
- Barrow owns the Downfall of Geometry. However:  
it 3884
- X I'll Endeavour to Rescue it so far as <sup>it</sup> is usefull or  
real or imaginable or intelligible, but for the no-  
things I'll leave them to their admirers.
- X I'll teach any one the whole course of Ma-  
thematiques in  $\frac{1}{100}$  prt the time that another  
will. 3885
- X Much Banter got from the prefaces of the  
Mathematicians. 3886
- + Innumerable vessels if Matter v. Cheyne. 3887
- P Newton says colour is in the subtil matter.  
hence Malbranch proves nothing or is mistaken  
in asserting there is onely figure & motion  
therein. 3888

- use
- ✗ The Billys ~~take~~ a finite visible line for an  $\frac{1}{m}$  389
  - Marsilius ficius his appearing the moment he died solv'd 390
  - T by my idea of time.
  - The Philosophers lose their Matter, The Mathematicians 391
  - M the Profane their extended Deity  
loose their insensible sensations, & Pray w<sup>t</sup> do the Rest of  
Mankind lose, as for bodies &c we have them still.  
N.B the future Philosoph: & Mathem: get vastly by ye bargain.
  - There are men who say there are insensible extensions, there 392
  - P are others who say the Wall is not white, the fire is not  
hot &c We Irish men cannot attain to these truths.
  - The Mathematicians think there are insensible lines, 393  
all angles
  - ✗ about these they harangue, these cut in a point, at  
these are divisible ad infinitum. We Irish men can con-  
ceive ~~no such thing~~ no such lines.
  - ✗ The Mathematicians talk of <sup>w<sup>t</sup></sup>~~something~~ they call 394  
a point, this they ~~they~~ say is not altogether nothing nor  
is it downright somthing, now we Irish men are apt  
to think something & nothing are next neighbours.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>✗ I can square the circle, &amp;c they cannot, w<sup>ch</sup> ^ the best principles</li> <li>+ Engagements to P. on account of ye treatise that grew up under his Eye, on account also of his approving my harangue. Glorious for P. to be the Protectour of usefull tho newly discover'd Truths.</li> <li>+ How could I venture thoughts into the world, before I knew the would be of use to the world : and how could I know that till I had try'd how the suited other men's ideas.</li> <li>+ I Publish not this so much for anything else as to know whether other men have the same Ideas as we Irishmen. this is my end and not to be inform'd as to my own Particular.</li> <li>+ The Materialists &amp; Nihilarians need not be of a party.</li> </ul> | <p style="margin-top: 10px;">goes on</p> <p>395</p> <p>396</p> <p>397</p> <p>398</p> <p>399</p> |
|---|---|

Qu: is power a simple idea, seeing it includes relation  
 Qu: are we ~~at liberty~~ blameable w<sup>t</sup> a passion (as sometimes) like a hurricane takes away our liberty

How can hope not be <sup>much</sup> different from Desire, seeing one's a pleasure, t'other a pain.

Liberty not consists in suspension.

The will ~~or rather mind~~ in case of suspension & examination is not determin'd from without.

According to Locke we have not liberty as to virtue & vice, liberty consisting in an indifference of ye operative faculties to act or not to act, w<sup>t</sup> is consecutive to the will, but virtue & vice consist in the will ergo

vid ■ c.21.b.2 S 71

Whether is a spirit movd w<sup>t</sup> absolute or relative motion or w<sup>t</sup> both ?

Ideas of substances seem to be adequate

# Philosophical Commentaries

## The Text

### Notebook A

MS. Folios	.	.	.	3—95
Entries	.	.	.	400—888
Pages	.	.	.	129—313



G:B:Coll:Trin:Dub:alum

I — Introduction

M — Matter

P — Primary & Secondary Qualities

E — Existence

T — Time

George Berkeley A B ex Aed. Xti

---

S — Soul — Spirit

G — God

Mo — Moral Philosophy

N — Natural Philosophy



- <sup>1X<sup>3</sup></sup> Qu: if there be not two kinds of visible extension. one per- 400  
ceiv'd by a confus'd view, the other by a distinct successive direc-  
tion of the optique axis to each point.
- I No general Ideas, the contrary a cause of mistake or con- 401  
fusion in Mathematiques etc. this to be intimated in ye  
Introduction.
- + The Principle may be apply'd to the difficulties of 402  
Conservation cooperation etc.
- N Trifling for the Philosophers to enquire the 403  
cause of Magnetical attractions etc, They onely search  
after coexisting ideas.
- M.P. Quaecunque in Scriptura militant aduersus Coper- 404  
nicum, militant pro me.
- M.P. All things in the Scripture w<sup>t</sup> side with the Vul- 405  
gar against the Learned side with me also. I side  
in all things with the Mob.
- I know there is a mighty sect of Men will oppose 406  
me. but yet I may expect to be supported by those  
whose minds are not so far overgrown w<sup>t</sup> madness, these are  
far the greatest part of Mankind. Especially Moral-  
ists, Divines, Politicians, in a word all but Mathematicians  
&



& Natural Philosophers (I mean only the Hypothetical Gentlemen). Experimental Philosophers have nothing whereat to be offended in me.

- + Newton begs his Principle, † I Demonstrate mine. 407
- M.E. I must be very particular in explaining w<sup>t</sup> is meant 408  
by things existing in Houses, chambers, fields, caves etc  
<sup>not</sup>  
w<sup>n</sup> & perceiv'd as well as w<sup>n</sup> perceiv'd. & shew how the Vulgar notion agrees with mine when we narrowly inspect into the meaning & definition of the word Existence  
w<sup>d</sup> is no simple idea distinct from perception  
perceiving & being perceiv'd.
- + The Schoolmen have noble subjects but handle them ill. The Mathematicians have trifling subjects but reason admirably about them. certainly their Method & arguing are excellent. 409
- + God knows how far our knowlege of Intellectual beings may be enlarg'd from the Principle. 410



## The Reverse of the Principle I take to have

411.

- M. <sup>chief</sup> been the & source of all that scepticism & folly  
all those contradictions & inextricable puzzling  
absurdities, that have in all ages been a re-  
proach to Human Reason, as well as of that  
Idolatry of whether of Images or of Gold etc  
that blinds the Greatest part of the World, as well  
as of that shameful immorality that turns  
us into Beasts.

- E πνην νικη & fuit. 412.

- + E οὐσία the name for substance used by Aristotle  
the fathers etc. 413.

- X If at the same time we shall make the Math-  
ematiques much more easie & much more accurate,  
wt can be objected to us :

- X We need not force our Imagination to conceive such  
very str all lines for infinitesimals. they may every whit  
as well be imagin'd big as little since that the integer  
must be infinite. 415



1754 1755 1755

- |   |   |     |
|---|---|-----|
| X | Evident that <u>wch</u> has an infinite number of parts must be infinite.   | 416 |
| X | We cannot imagine a line or space infinitely great therefore absurd to talk or make propositions about it.  | 417 |
| X | We cannot imagine a line, space etc quovis da to majus. Since $y \in$ what we imagine must be datum aliquod. & a thing can't be greater than it self.   | 418 |
| X | If you call infinite that <u>wch</u> is greater than <sup>any</sup> assignable by another, then I say in that sence there may be an infinite square, sphere or any other figure <u>wch</u> is absurd. | 419 |
| X | Qu. if extension be resolvable into points it does not consist of.  | 420 |
| X | No reasoning about things whereof we have no ideas therefore no Reasoning about Infinitesimals.   | 421 |
| + | No word to be used without an idea.   | 422 |
| S | If uneasiness be necessary to set the will at work. Qu: How shall we will in Heaven.  | 423 |

M

P I agree in Nothing <sup>y<sup>c</sup> existence of</sup> w<sup>th</sup> the Cartesians as to  $\wedge$  Bodies & qualities

424a

M

The Horse it self the Church it self is an Idea i:e object <sup>immediate object</sup>  $\wedge$  of thought.

427a

$\wedge$  or velle i:e. agere

429a

- + Bayle's Malbranch's etc arguments do not seem to prove against space, but onely against Bodies. 424
- + Aristotle as good a Man as Euclid but He was allow'd to have been mistaken. 425
- X Lines not proper for Demonstration 426
- ⊕ We see the Horse it self, the Church it self [redacted] it being an Idea & nothing more 427
- M
- X Instead of injuring our Doctrine much Benefits Geometry. 428
- E Existence is percipi or percipere & . the horse is in the stable, the Books are in the study as before. 429
- N In Physiques I ~~see~~<sup>have</sup> a vast view of things soluble hereby but have not Leisure. 430
- N Hyps & such like unaccountable things confirm my Doctrine. 431

**Making thought to be active**

**437a**

- X Angle not well Defin'd see Pardie's  
Geometry by Harris etc: this one ground  
of Trifling 432
- + One idea not the cause of another,  
one power not the cause of another.  
The cause of all natural things is onely  
to enquire  
God. Hence trifling & after second Causes.  
This Doctrine gives a most suitable idea  
of the Divinity. 433
- N Absurd to study Astronomy & other  
the like Doctrines as speculative sciences. 434
- N The absurd account of Memory by  
the Brain etc makes for me. 435
- + How was light created before man : even  
so were Bodies created before man. 436
- E<sup>1</sup> Impossible any thing Besides that wch thinks  
& is thought on should exist. 437

X this belongs to Geometry

441a

- X That ~~wch~~ is visible cannot be made up of invisible things. 438
- X M.S. is that ~~wch~~ wherein there are not contain'd distinguishable sensible parts. now how can that ~~wch~~ hath not sensible parts be divided into sensible parts ? if you say it may be be divided into insensible parts. I say these are nothings. 439
- X Extension abstract from sensible qualities is no ~~ever~~ 440
- X sensation, I grant, but then there is no such idea as any one may try. there is onely a Considering the number of points without the sort of them, & this makes more for me. since it must be in a Considering thing.
- <sup>1</sup>X<sup>12</sup> Mem: before I have shewn the Distinction between visible & tangible extension I must not mention them as distinct, I must not mention M.T. & M.V. but in general M.S. etc. 441
- <sup>1</sup>X<sup>3</sup> Qu: whether a M.V. be of any colour ? a M.T. of any tangible quality ? 442
- <sup>1</sup>X<sup>3</sup> If visible extension be the object of Geometry 'tis that which is survey'd by the optique axis. 443
- P I may say the pain is in my finger etc according to my Doctrine. 444



- 445
- Mem : nicely to discuss w<sub>t</sub> is meant when we say a line consists of a certain number of inches or points etc
- ✗ A Circle of a certain number of square inches, points etc. Certainly we may think of a Circle, or have its' idea in our mind without thinking of points or square inches etc. whence it should seem the idea of a Circle is not made up  $\wedge$  the ideas of points square inches etc.
- 446
- Qu: is any more than this meant by the foregoing Expressions viz. that squares or points may be perceived in or made  $\wedge$  of a <sup>out</sup> Line Circle etc. or that squares points etc are actually in it i.e. are perceivable in it.
- 447
- ✗+ A line in abstract or distance is the number of points between two points. There is also distance between a Slave & an Emperour, between a Peasant & Philosopher, between a drachma & a pound, a farthing & a Crown etc in all w<sub>t</sub> distance signifies the number of intermediate ideas.

\* that need not have been blotted out, 'tis good sense if we do but determine w<sup>t</sup> we mean by thing and Idea. 448a

P<sup>r</sup> Motion distinct from ye thing moved is not Conceivable. 450a

- 448
- Halley's Doctrine about the Proportion between  
Infinitely great quantities vanishes. When men  
X speak of Infinite quantities, either they mean  
finite quantities or else talk of [~~that whereof~~  
\* ~~they have~~] no idea. both ~~wch~~ are absurd.
- 449
- If the Disputations of the Schoolemen are blam'd for  
triflingness  
intricacy & confusion, yet it must be acknowleg'd that in  
the main they treated of great & important subjects. If  
X we admire the Method & acuteness of the Math: the  
length, the subtilty, the exactness of their Demon-  
strations, we must nevertheless be forced to  
grant that they are for the most part about trifling sub-  
jects & perhaps nothing at all.
- 450
- + Motion on 2<sup>d</sup> thoughts seems to be a simple  
idea
- 451
- N Mem : to take notice of Newton for Defining it  
also of Locke's wisdom in leaving it undefin'd.
- 452
- + ut ordo partium Temporis est immutabilis, sic  
etiam ordo partium Spatii. Moveantur hae de lo-  
cis suis et movebuntur, (ut ita dicam) de seipsis. Truly  
Number is immoveable that we will allow with Newton.



- P Ask a Cartesian whether he is wont to imagine his globules without colour, pellucidness is a colour. The colour of ordinary light of the Sun is white. Newton in the right in assigning colours to the rays of light. 453
- ~~X~~ A man born Blind would not imagine Space as we do. we give it always some dilute or duskish it or dark colour. in short we imagine  $\wedge$  as visible or intromitted by the Eye wh~~ch~~ he would not do. 454
- N Proinde vim inferunt sacris literis qui voces hasce (v. tempus, spatium, motus) de quantitatibus mensuratis ibi interpretantur. Newton p. 10. 455
- I differ from Newton in that I think the re-  
N cession ab axe motus is not the effect or index  $\wedge$  of motion, but of the vis impressa. it sheweth not w~~ch~~ is truly moved but w~~ch~~ has the force impress'd on it. or rather of that wh~~ch~~ hath an impressed force. 456
- D & P are not proportional in all Circles. dd is  $\wedge \frac{1}{4}dp$   
~~X~~ as d to  $\frac{P}{4}$  but d &  $\frac{P}{4}$  are not in the same proportion in all Circles. Hence 'tis nonsense to seek the terms of one general proportion whereby to rectify all peripheries or of another whereby to square all Circles. 457



- 458

X N.B. if the Circle be squar'd Arithmetically, 'tis  
squar'd Geometrically. Arithmetic or numbers being  
nothing but the lines & proportions of lines when apply'd  
to Geometry.

X+ Mem. to remark Cheyne & his Doctrine of infinites 459

do

Extension, motion, Time have each of them in-  
clude the idea of succession. & so far forth they 460

X seem to be of Mathematical Consideration. Number  
consisting in succession & distinct perception wh<sup>t</sup> also  
consists in succession for things at once perceiv'd are  
jumbled & mixt together in the mind. Time and motion  
cannot be conceiv'd without succession, & extension qua  
Mathemat: cannot be conceiv'd but as consisting of  
parts wh<sup>t</sup> are so may be distinctly & successively per-  
ceiv'd. Extension perceiv'd ■■■ at once & in confuso does  
not belong to Math.

+ simple  
The <sup>simple</sup> idea of call'd Power seems obscure or ra-  
ther none at all. but onely the relation 'twixt cause  
& Effect. W<sup>u</sup>-I ask whether A can move B. if  
A be an intelligent thing. I mean no more than  
whether the volition of A that B move be attended  
with the motion of B, if A be senseless whether the 461



impulse of A against B be follow'd by ye motion of B.

Barrows arguing against indivisibles, lect. i. p. 16

462

is a petitio principii, for the Demonstration of Archi-

X medes supposeth the circumference to consist of more than  
24 points. moreover it may perhaps be necessary to suppose  
the divisibility ad infinitum, in order to Demon-  
strate that the radius is equal to the side of the Hexa-  
gon.

Shew me an argument against indivisibles

463

X that does not go on some false supposition.

A great number of insensibles. or thus. two invisibles

464

say you put together become visible therefore that m.v. con-  
tains or is made up of Invisibles. I answer. the m.v. does

X not comprise, is not compos'd of Invisibles. all the mat-  
ter amounts to this viz. whereas I had no idea a while agoe  
I have an idea now. It remains for you to prove that  
idea

I came by the present & because there were 2 invisibles  
added together. I say the invisibles are nothings, cannot  
exist, include a contradiction.

I am young, I am an upstart, I am a pretender, I am

465

+ vain, very well. I shall Endeavour patiently to bear  
up under the most lessening, vilifying ap-



pride

pellations the ~~wit~~ & rage of man can devise.  
 But one thing, I know, I am not guilty of. I do not  
 pin my faith on the sleeve of any great man.  
 I act not out of prejudice & prepossession. I do  
 not adhere to any opinion because it is an old one,  
 a receiv'd one, a fashionable one, ~~&~~ or one that  
 I have spent much time in the study and cultiva-  
 tion of.

- |  |                   |
|--|-------------------|
| <ul style="list-style-type: none"> <li>✗ Sense rather than Reason &amp; demonstration</li> <li>I If in some things I differ from a Philosopher I profess to admire, 'tis for that very account on <del>which</del> thing on account whereof I admire him namely the <del>free &amp; unprejudic'd search after</del> love of truth. this etc</li> <li>I wherever my Reader finds me talk very positively I desire he'd not take it ill. I see no reason why certainty should be confin'd to the Mathematicians</li> </ul> | 466<br>467<br>468 |
|--|-------------------|



- I say there are no incommensurables, no surds, ~~say~~  
~~you~~ I say the side of any square may be assign'd in  
 X numbers. Say you assign unto me the side of the  
 square 10. I ask w<sup>t</sup> 10, 10 feet, inches etc or 10  
 points. if the later ; I deny there is any such  
 square, tis impossible 10 points should compose a square.  
 if the former, resolve y<sup>t</sup> ~~square~~ 10 square inches, feet etc  
 into points & the number of points must necessarily be  
 a square number whose side is easily assignable.
- A mean proportional cannot be found be-  
 twixt any two given lines. it can onely be found be-  
 X twixt those the numbers of whose points multiply'd to-  
 gether produce a square number. thus betwixt a line  
 of 2 inches & a line of 5 inches, a mean <sup>geometrical</sup> & cannot  
 be found except the number of points contain'd in 2 inches  
 multiply'd by ye number of points contain'd in 5 inches  
 make a square number.
- If the wit & industry of the Nihilarians  
 were employ'd about the usefull & practical  
 X Mathematiques, w<sup>t</sup> advantage had it brought to  
 Mankind ?

E according to my Doctrine all are not entia  
rationis the distinction between ens rationis & ens reale  
is kept up by it as well as any other Doctrine.

474<sup>a</sup>

You ask me whether the books are in the study <sup>now</sup> & w~~n~~  
 no one is there to see them. I answer yes. you ask  
 M.E me are we not in the wrong for imagining things  
 to exist w~~n~~ they are not actually perceiv'd by the  
 senses. I answer no. the existence of our ideas  
 consists in being perceiv'd, imagin'd thought on  
 whenever they are imagin'd or thought on they  
 do exist. Whenever they are mention'd or discours'd  
 of they are imagin'd & thought on therefore  
 you can at no time ask me whether they exist  
 or no, but by reason of y~~t~~ very question they  
 must necessarily exist.

472

But say you then a Chimaera does exist. I  
 E answer it doth in one sense. i.e it is imagin'd. but  
 it must be well noted that existence is vulgarly restrain'd  
 to actuall perception. & that I use the word Existence  
 in a larger sense than ordinary.

473

+ N.B. according to my Doctrine all things are  
 entia rationis i.e. solum habent esse in Intellectu.

474

× You ask me whether there can be an infinite  
 Idea : I answer in one sense there may. thus  
 the visual sphere tho ever so small is infinite.  
 i.e. has no end. But if by infinite you mean an exten-  
 sion

475

\* i.e hinders not their being nameable.

475a

M or rather why he supposes all y<sup>e</sup> Matter, for bodies & their  
qualitys I do allow to exist independently of Our mind.

477a

consisting of innumerable points. then I ask yr  
 pardon. points tho never so many may be number'd  
 the multitude of points or feet, inches etc hin-  
 \* ders not their numbrableness in the least. Many  
 or most are numerable as well as few or least.  
 also if by infinite idea. you mean an  
 idea too great to be comprehended or perceiv'd  
 all at once. you must excuse me. I think  
 such an infinite is no less than a con-  
 tradiction.

The sillyness of the Currant Doctrine  
 M<sup>1</sup> makes much for me. they commonly  
 suppose a material world, figures, motions, bulks  
 of various sizes etc according to their own  
 confession to no purpose, all our sensations  
 may be & sometimes actually are without  
 them. nor can men so much as conceive  
 it possible they should concur in any wise  
 to the production of them.

I mean a Cartesian  
 Ask a man & why he supposes this vast  
 M<sup>1</sup> structure, this compages of Bodies. he shall be  
 at a stand, he'll not have One word to say. w<sup>ch</sup> suf-

476

477

S The soul is the will properly speaking &  
as it is distinct from Ideas.

478a

ficiently shews the folly of the hypothesis :

- Qu: how is the soul distinguish'd from its' ideas ? 478
- S certainly if there were no sensible ideas there could  
be no soul, no perception, remembrance, love, fear etc.  
no faculty could be exerted.
- S The grand, puzzling question whether I sleep or 479  
wake : easily solv'd.
- X Qu: whether minima or meer minima may not 480  
be compar'd by their sooner & later evanescency as  
well as by more or less points. So that one sensible  
may be greater than another tho it exceeds it not by  
one point.
- X Circles ~~are not~~ on several radius's are not simi- 481  
lar figures they having neither all nor any an infi-  
nite number of sides. Hence in Vain to en-  
one & <sup>ye</sup> same  
quire after 2 terms of  $\wedge$   $\alpha$  proportion that should con-  
stantly express the reason of the d to the p in all  
Circles.
- X Mem: to remark Wallis's harangue that the 482  
aforesaid Proportion can neither be express'd by  
rational numbers nor surds.

This I do not altogether approve of

484a

- × We can no more have an idea of length without breadth or visibility than of a General figure. 483
- ✗ One idea may be like another idea tho' they Contain no common simple idea. thus the simple idea red is in some sense like the simple idea blue. tis liker it than sweet or shrill. But then those ideas ~~wch~~ are so said to be alike agree ~~either~~ both in their connexion with another simple idea viz. extension & in their being receiv'd by one & ye same sense. But after all nothing can be like an idea but an idea. 484
- + No sharing betwixt God & Nature or second Causes in my Doctrine. 485
- M Materialists must allow the Earth to be actually mov'd by the Attractive power of every stone that falls from the air. with many other the like absurditys. 486
- ✗ Enquire concerning the Pendulum Clock etc. whether those inventions of Huygens etc may be attained to by my Doctrine. 487



- + The "" & "" & "" etc of time are to be cast away & neglected as so many noughts or nothings. 488
- + Mem. to make experiments concerning Minimums & their colours. whether they have any or no. & whether they can be of that green *wch* seems to be compounded of yellow & blue. 489
- Qu: whether it were not better not to call the operations of the <sup>mind</sup> ^ ideas, confining this term to things sensible ? 490
- Mem: Diligently to set forth how ^ many of the Ancient philosophers run into so great absurdities as even to deny the existence of motion and those other things they perceiv'd actually by their senses. this sprung from their not knowing *wt* that existence was and wherein it consisted this the source of all their Folly, 'tis on the Discovering of the nature & meaning & import of Existence that I chiefly insist. This puts a wide difference betwixt the Sceptics ~~etc~~ & me. This I think wholly new. I am sure 'tis new to me 491



- there
- |  |     |
|--|-----|
| <ul style="list-style-type: none"> <li>✗ We have learn'd from Mr. Locke. that <sup>there</sup> A may be<br/>and that there are several glib, coherent, methodical<br/>Discourses w<sup>ch</sup> nevertheless amount to just<br/>nothing. this by him intimated with relation<br/>to the Scholemen. We may apply it to the<br/>Mathematicians.</li> </ul> | 492 |
| <ul style="list-style-type: none"> <li>+ Power no simple Idea. it means nothing but<br/>the Relation between Cause &amp; Effect.</li> </ul>  | 493 |
| <ul style="list-style-type: none"> <li>+ Qu: How can all words be said to stand for ideas ?<br/>The word Blue stands for a Colour without any extension<br/>or abstract from extension. But we have not an idea<br/>of Colour without extension. we cannot imagine<br/>Colour without extension.</li> </ul>  | 494 |
| <ul style="list-style-type: none"> <li>+ Locke seems wrongly to assign a Double<br/>use of words one for communicating &amp; the other<br/>for recording our thoughts. Tis absurd to use<br/>words for the recording our thoughts to our selves :<br/>or in our private meditations.</li> </ul>  | 495 |

S      it should be said nothing <sup>but</sup> a Will, a being w<sub>ch</sub> wills  
          being unintelligible.                                  499a

- No one abstract simple idea like another  
two  
-one simple ideas may be connected with one & the same 3d simple idea, or be intromitted by one & the same sense. But consider'd in themselves they can have nothing common & consequently no likeness.

Qu: How can there be any abstract ideas of Colours : it seems not so easily as of tastes or sounds. But then all abstract ideas whatsoever are particular. I can by no means conceive a general idea. 'Tis one thing to abstract one idea from another of a different kind. & another thing to abstract an idea from all particulars of the same kind.

Mem. much to Recommend & approve of Experimental Philosophy.

What means Cause as distinguish'd from Occasion : nothing but a Being ~~w<sup>t</sup>~~ wills w<sup>t</sup> the Effect follows the volition. Those things that happen from without we are not the Cause of therefore there is some other Cause of them



i.e. there is a being that wills these perceptions  
in us.

- ✗ One square cannot be double of another. Hence 500  
the Pythagoric Theorem is false.
- \*✗ Some writers of Catoptrics absurd enough to 501  
the apparent place of ye object  
place a ~~image~~ in the Barrovian Case behind the  
eye.
- + Blew & yellow chequers still diminishing termi- 502  
nate in green. This may help to prove the composi-  
tion of green.
- + There is in green 2 foundations of 2 relations of 503  
likeness to blew & yellow. therefore Green is compoun-  
ded
- + A mixt cause will produce a mixt Effect there- 504  
fore Colours are all compounded that we see.
- + Mem: to Consider Newton's two sorts of Green. 505
- + N.B. my Abstract & general Doctrines ought 506  
not to be condemn'd by the Royall Society  
Tis w<sup>t</sup> Their Meeting did ultimately intend.  
v. Sprat's History S.R.



- |     |   |     |
|-----|---|-----|
| I   | Mem. to Premise a Definition of Idea.   | 507 |
| Mo. | The 2 great Principles of Morality. the Being of a God & the Freedom of Man : these to be handled in the beginning of the Second Book.  | 508 |
| X   | Subvertitur Geometria ut non practica sed Speculativa.  | 509 |
|     | Archimedes's proposition about squaring the Circle has nothing to do with circumferences containing less than 96 points. & if the circumference contain <sup>96</sup> points it may be apply'd but nothing will follow against indivisibles. v. Barrow. | 510 |
| X   | Those <sup>Curve</sup> lines that you can Rectify Geometrically. Compare them with their equal right lines & by a Microscope you shall discern an inequality. Hence my squaring of the Circle as good & exact as the best.                              | 511 |



- M Qu: whether the substance of Body or any thing else, be any more than the Collection of Ideas included in that thing. Thus the any particular substance of a Body is extension solidity figure. of General Body no idea. 512
- I Mem: Care most carefully to inculcate & set forth how that the Endeavouring to Express abstract philosophic Thoughts by words unavoidably runs a man into Difficulties. This to be done in the Pre-Introduction. 513
- X Mem: to Endeavour most accurately to understand what is meant by this axiom : Quae sibi mutuo congruent aequalia sunt. 514
- X Qu: what the Geometers mean by equality of lines & whether according to their definition of equality a curve line can possibly be equal to a right line. 515
- X If what me you call those lines equal which contain an equal number of points. then there will be no difficulty. that curve is equal to a right line which contains as [many] + points 516

N.B. I am more for reality than any other Philosophers, they make a thousand doubts & know not certainly but we may be deceiv'd. I assert the direct Contrary.

517a

points as the right one doth.

I take not away substances. I ought not to be accus'd of 517  
 M discarding Substance out of the reasonable World. I onely reject the  
 Philosophic sense (wch in effect is no sense) of the word substance.  
 Ask a man never  $\dagger$  tainted with their jargon w $\ddot{e}$  he  
 means by corporeal substance, or the substance of Body,  
 He shall answer Bulk, Solidity & such like sensible qualitys.  
 These I retain. the Philosophic nec quid nec quantum nec  
 quale whereof I have no idea I discard. if a man  
 to discard  
 may be said  $\wedge$  that wch never had any being was never  
 so much as imagin'd or conceiv'd.

In short be not angry you lose nothing. whether 518  
 M real or chimerical w $\ddot{e}$ ver you can in any wise conceive  
 or imagine be it ever so wild so extravagant & absurd  
 it may  
 much good may  $\wedge$  do you ~~with it~~  $\wedge$  enjoy  
 it for me. I'll not deprive you of it.

A line in the sense of Mathematicians is not meer dis- 519  
 X tance. this evident in that there are curve lines.

Curves perfectly incomprehensible inexplicable, absurd except 520  
 X we allow points.



- I If men look for a thing where its' not to be found. be they never so sagacious it is lost labour. if a simple clumsey man know where the Game lies. He tho afoot + shall catch it sooner than the most fleet & dexterous that seek it elsewhere. Men choose ^ to hunt for truth & knowlege any where rather than in their own Understanding where 'tis to be found. 521

<sup>1</sup> M All knowlege onely about ideas. V. Locke B.4 c. I. 522

S It seems improper & liable to difficulties to make the Word Person stand for Ideas an Idea, or to make our selves Ideas or thinking things ideas. 523

I General Ideas Cause of much Trifling & Mistake. 524

X Mathematicians seem not to speak clearly & coherently of Equality. They no where define w<sup>t</sup> they mean by that word when apply'd to Lines. 525

+ Locke says the modes of simple Ideas besides ex-tension & number are simple counted by degrees. I deny there are any modes or degrees of simple Ideas. W<sup>t</sup> He terms such are complex Ideas as I have prov'd in Green. 526



- W<sup>t</sup> do the Mathematicians mean by Considering Curves      527
- X as Polygons : either they are Polygons or they are not.  
 if they are why do they give them the Name of Curves :  
 why do not they constantly call them Polygons & treat them  
 as such. If they are not polygons I think it absurd to use  
 polygons in their stead. w<sup>t</sup> is this but to pervert lan-  
 guage to adapt an idea to a name that belongs not to it  
 but to a different idea ?
- The Mathematicians should look to their axiom      528
- X Quae congruunt sunt aequalia. I know not what they  
 mean by bidding me put one Triangle on another. the un-  
 der Triangle is no Triangle, nothing at all, it not be-  
 ing perceiv'd. I ask must sight be judge of this Congruentia  
 or not. if it must then all Lines seen under the same  
 Angle are equal w<sup>t h</sup> is absurd- they will not acknowlege.  
 Must the Touch be Judge : But the we cannot touch  
 or feel Lines & Surfaces, such as Triangles etc according to the  
 Mathematicians themselves. Much less can we feel a line  
 or Triangle that's cover'd by another Line or Triangle.
- Do you mean by saying one triangle is equall to another that they both 529  
 take up equal spaces. But then the Question recurs w<sup>t</sup> mean you by equal  
 spaces, if you mean spacia congruentia answer the above difficulties.

X I can mean nothing by equal lines but lines wch tis  
indifferent whether of them I take, lines in wch I ob-  
serve by my senses no difference, & wch therefore have  
the same Name.

530a

- ✗ I can mean (for my part) nothing else by equal Triangles than Triangles containing equal numbers of Points. 530
- ✗ Must the Imagination be Judge in the aforemention'd Case. but then Imagination cannot go beyond the Touch & Sight. Say you Pure Intellect must be Judge. I reply that Lines & Triangles are not operations of the Mind. 531
- ‡ If I speak positively & with the air of a Mathematician in things of which I am certain. tis to avoid Disputes to make Men careful to think before they censure. To Discuss my Arguments before they go to refute them. I would by no means injure truth & Certainty by an affected modesty & submission to Better Judgements. W<sup>t</sup> I lay before you are undoubtedly Theorems not plausible conjectures of my own nor learn'd opinions of other men. I pretend not to prove them by figures, analogy or Authority. Let them stand or fall by their own Evidence. 532
- N When you speak of the Corpuscularian Essences of Bodys mem : to reflect on sect : 11 & 12 b.4.c.3. Locke. 533  
Motion supposes not solidity a <sup>meer</sup> Colour'd Extension may give us the Idea of ~~solidity~~ motion.



- P Any subject can have of each sort of primary Qualities but one particular at once. Lib. 4.c. 3 S 15 Locke. 534
- M Well say you according to this new Doctrine  
all is but meer Idea, there is nothing ~~wch~~ is not an ens rationis. I answer things are as real & exist in rerum natura as much as ever. the distinction betwixt entia Realia & entia rationis may be made as properly now  
as ever. Do but think before you speak. Endeavour rightly to comprehend my meaning & you'll agree with me in this. 535
- N ffruitless the Distinction twixt real & nominal Essences. 536
- We are not acquainted with the meaning of our words, Real, Extension, Existence, power, matter, Lines, Infinite, point, & ~~innum~~ many more are frequently in our mouths when little clear & determin'd answers them in our Understandings. This must be well inculcated. 537
- M Vain is the Distinction twixt Intellectual & Material World V. Locke Lib. 4.c.3. S 27 where he says that is far more beautiful than this. 538
- S.Mo. ffoolish in Men to despise the senses. if it were not ..... †  
ye mind could have no knowlege no thought at all. All ..... † of  
Introversion, meditation, contemplation & spiritual acts as if these 539



could be exerted before we had ideas from without by the senses are manifestly absurd. This may be of great use in that it makes the Happiness of the Life to come more conceivable & agreeable to our present nature. The Schoolemen & Refiners in Philosophy Gave the Greatest part of Mankind no more tempting Idea of Heaven or the Joys of the Blest.

The Vast, Widespread, Universal Cause of our Mistakes.

540

X Is that we do not consider our own notions, I mean consider them in them selves, fix, settle & determine them. We regarding them with relation to each other only. In short we are much out in study the relations of things before we study them absolutely & in themselves. Thus we study to find out the Relations of figures to one another, the Relations also of Number—without Endeavouring rightly to understand the Nature of Extension & Number in themselves This we think is of no concern of no difficulty but if I mistake not tis of the last Importance.

Mo I allow not of the Distinction there is made  
twix't Profit & Pleasure.

541

Mo I'd never blame a Man for acting upon Interest. he's  
a fool that acts on any other Principle. the not understanding †  
these things has been of ill consequence in Morality.

542

[Words] † there not so foolish neither

546a

- + My positive Assertions are no less modest than those  
that are introduc'd w<sup>t</sup> it seems to me, I suppose etc  
since I declare once for all, that all I write or think  
is entirely about things as they appear to me. It concerns  
no man else any farther than his thoughts agree with  
mine. This in the Preface. 543
- I Two things are apt to confound men in their  
Reasonings one with another. 1st. words signifying the  
operations of the mind are taken from sensible Ideas 2dly.  
words as Used by the Vulgar are taken in some Latitude,  
their signification is confused. So yt — Hence  
if a man use y<sup>m</sup> in a determin'd settled signification  
he is at a hazard either of not being understood or of  
speaking improperly. All this remedied by study-  
ing the Understanding. 544
- X Unite no simple Idea. I have no Idea <sup>meerly</sup> & answering the  
word one. all Number ~~is onely~~ consists in Relations. 545
- + Entia realia & Entia rationis a foolish distinction  
of the Schoolemen. 546

it is of ye Reality of Knowlege

549a

- We have an intuitive Knowledge of the Existence  
of other things besides our selves & even praecedaneous  
to the Knowledge of our own Existence. in that we must have  
Ideas or else we cannot think. 547

We move our Legs our selves. 'tis we that will  
their movement. Herein I differ from Malbranch. 548

**MotX** Mem: nicely to discuss Lib.4.c.4. Locke. 549

Mem: again & again to mention & illustrate the  
Doctrine of the Reality of Things Rerum Natura etc. 550

W<sup>t</sup> I say is Demonstration, perfect Demonstration. 551

Whenever men have fix'd & determin'd Ideas an-  
nex'd to their words they can hardly be mistaken. 551

Stick but to my Definition of Likeness & tis a  
Demonstration yt Colours are not simple Ideas. All  
Reds being like etc. So also in other things. This to  
be heartily insisted on. 551

The abstract Idea of Being or Existence is  
never thought of by the Vulgar. they never use those  
words standing for abstract Ideas. 552



- M I must not say the words thing, substance etc have  
been the Cause of mistakes. But the not reflecting one  
their meaning. I will be still for retaining the words. I only  
desire that men would speak before think before they speak  
& settle the meaning of their words. 553

IMo I approve not of that which Locke says viz truth consists  
X in the joyning & separating of signs. 554

I Locke cannot explain general Truth or Know-  
lege without treating of words & propositions.  
This makes for me against general Ideas —  
v. Lockc Lib.4:ch:6. 555

I Men have been very industrious in travelling  
forward they have gone a great way. But ~~no~~ few or  
none have gone backward beyond the Princi-  
ples. On that side there lys much terra incog-  
nita to be travel'd over & discover'd by me. A vast  
field for invention : 556

X Twelve inches not the same Idea with a  
foot. Because a Man may perfectly conceive a foot  
who never thought of an inch. 557



- X A foot is equal to or the same with twelve inches in this respect viz. they contain both the same number of points. 558
- + [Forasmuch as] to be used. 559
- Mem: to mention somewhat ~~wh~~ may Encourage  
the study of Politiques & testify of me <sup>yf</sup> I am well dispos'd toward them. 560
- I If men did not use words for Ideas they would never have thought of abstract ideas. certainly genera & species ~~stan-~~ are not abstract general ideas. These include a contradiction in their nature v. Locke Lib.4 S.9.c.7. 561
- + <sup>or mixt</sup>  
A various & cause must necessarily produce a various or mixt effect. This demonstrable from the Definition of a Cause. ~~wh~~ way of Demonstrating must be frequently made use of in my Treatise & to that end Definitions often praemis'd. Hence 'tis evident that according to Newton's Doctrines Colours cannot be simple ideas. 562



- M I am the farthest from Scepticism of any. 563  
 man. I know with an intuitive knowledge  
 the existence of other things as well as  
 my own Soul. this is w<sup>t</sup> Locke nor scarce any  
 other Thinking Philosopher will pretend to.
- I Doctrine of Abstraction of very evil consequence 564  
 in all the Sciences. Mem : Bacon's remark.  
 Entirely owing to Language.
- + Locke greatly out in ~~making words to be one of the~~  
~~proper uses of~~ reckoning the recording our Ideas ~~one~~ 565  
 & not  
~~use of~~ by words amongst the uses ~~rather than~~ the  
 abuses of Language.
- I Of great use & ye last Importance to Con- 566  
 template a man put into the world <sup>alone</sup> & w<sup>t</sup> admirable abi-  
 litys. & see how after long experience he would know w<sup>t</sup>out  
 words. Such a one would never think of Genera & Species  
 or abstract general Ideas.
- I w<sup>t</sup> advanc'd in years at all  
 Wonderful in Locke that he could & see & thro a mist y<sup>t</sup> 567  
 had been so long a gathering & was consequently thick. This more  
 to be admir'd than y<sup>t</sup> he didn't see farther.



- + Identity of Ideas may be taken in a Double sense either as including or excluding Identity of Circumstances. such as time, place etc. 568
- Mo I am glad the People I converse with are not all richer, wiser etc than I. This is agreeable to Reason, is no sin. Tis certain that if the Happyness of my Acquaintance encreases & mine not proportionably, mine much decrease. The not understanding this & the Doctrine about relative Good discuss'd with French, Madden etc to be noted as 2 Causes of mistake in Judging of moral Matters. 569
- Mem: to observe (w<sup>n</sup> you talk of the Division of Ideas into simple & complex) that there may <sup>be</sup> another cause of the Undefinableness of <sup>certain</sup> Ideas besides that which Locke gives viz. the want of Names. 570
- + Ideas into simple & complex) that there may <sup>be</sup> another cause of the Undefinableness of <sup>certain</sup> Ideas besides that which Locke gives viz. the want of Names.
- M Mem: To begin the 1st Book not with mention of Sensation & Reflection but instead of those † to use perception <sup>or thought</sup> & in general. 571

S Certainly we do not know it. this will be plain if we examine  
wt we mean by the word knowlege. Neither doth this argue  
any defect in our knowlege no more than our not knowing  
a contradiction

576a

- S I Defy any man to Imagine or conceive perception without an Idea or an Idea without perception 572
- E Locke's very supposition that matter & motion should exist before thought is absurd, includes a manifest Contradiction. 573
- X Locke's harangue about coherent, methodical Discourses amounting to nothing, apply'd to the Mathematicians. 574
- X They talk of determining all the points of a Curve by an Aequation w<sup>t</sup> mean they by this. w<sup>t</sup> would they signify by the word points. Do they stick to the Definition of Euclid. 575
- S We think we know not the Soul because we have no imaginable or sensible Idea annex'd to that sound. This the Effect of prejudice. 576



- + The very existence of Ideas constitutes the soul. 577
- S Consciousness, perception, existence of Ideas seem to be all one. 578
- + Consult, ransack y<sub>t</sub> Understanding w<sub>t</sub> find you there besides several perceptions or thoughts. W<sub>t</sub> mean you by the word mind you must  
or  
mean something that you perceive & y<sub>t</sub> you do not perceive. a thing not perceived is a contradiction. to mean (also) a thing you do not perceive is a contradiction. We are in all this matter strangely abused by words. 579
- + Mind is a congeries of Perceptions. Take away Perceptions & you take away the Mind  
~~take~~ put the Perceptions & you put the mind. 580
- + Say you the Mind is not the Perceptions. but that thing w<sub>t</sub> perceives. I answer you are abus'd by the words that & thing these are vague empty words † w<sub>t</sub>out a meaning. 581



- S The having Ideas is not the same thing with Perception. a Man      582  
 may have Ideas when he only Imagines. But then this Imagination presupposeth Perception.
- M. That wch extreamly strengthens us in prejudice is yt      583  
 we think we see an empty space. wch I shall Demonstrate  
 to be false in the 3d Book.
- I There may be Demonstrations used even in Divinity.      584  
 I mean in reveal'd Theology, as contradistinguish'd from  
 natural. for tho the Principles may <sup>be</sup> founded in Faith  
<sup>not</sup> yet this hinders <sup>but</sup> that legitimate Demonstrations  
 might be ~~drawn~~ built thereon. Provided still that  
 we define the words we use & never go beyond our Ideas.  
 Hence 'twere no very hard matter for those who hold  
 Episcopacy or Monarchy to be establish'd jure Divino. to  
 demonstrate their Doctrines if they are true. But  
 to pretend to demonstrate or reason any thing about  
 the Trinity is absurd here an implicit Faith becomes  
 us.
- S Qu: if there be any real Difference betwixt certain      585  
 Ideas of Reflexion & others of Sensation. e.g. 'twixt per-  
 ception & white, black, sweet etc. wherein I pray you does  
 the perception of white differ from white. Mea.....†



- I shall Demonstrate all my Doctrines. the  
Nature of Dcmnonstration to be set forth & insisted  
on in the Introduction. In that I must needs differ  
<sup>Locke</sup>  
from  $\wedge$  forasmuch as he makes all Demonstration to  
be about abstract Ideas  $w\neq$  I say we have not nor  
can have.
- The Understanding seemeth not to differ from  $\wedge$  perceptions <sup>its</sup>  
or Ideas. Qu:  $w\neq$  must one think of the Will &  
passions.
- A good Proof that Existence is nothing without or  
distinct from Perception may be Drawn from Consi-  
dering a Man put into the World without company.
- There was a smell i.e. there was a smell perceiv'd.  
Thus we see that common speech confirms my Doctrine
- No broken Intervals of Death or Annihilation.  
Those Intervals are nothing. Each Person's time be-  
ing measured to him by his own Ideas.



- I We are frequently puzzl'd & at a loss in obtaining clear & determin'd meanings of words commonly in use. & that because we imagine words stand for general Ideas which are altogether inconceivable. 591
- I A stone is a stone. this a nonsensical Proposition. & such as the Solitary Man would never think on. nor do I believe he would ever think on this viz. The whole is equal to its' Parts. etc. 592
- E Let it not be said that I take away Existence. I onely declare the meaning of the Word so far as I can comprehend it. 593
- I If you take away abstraction, how do men differ by shape rather by Degrees of more & less from Beasts. I answer  $\wedge$ . By Language chiefly  $\wedge$ . 594
- + Wt means Locke by inferences in words, consequences of Words as somthing different from consequences of Ideas. I conceive no such thing. 595
- I N.B. Much Complaint about the Imperfection of Language. 596



- n inert thoughtless
- M But perhaps some man may say a & substance may exist  
tho' not extended, moved etc. but w<sup>th</sup> other properties whereof      597  
we have no Idea. But even this I shall demonstrate to be  
Impossible w<sup>n</sup> I come to treat more particularly of Existence.
- + Will not rightly distinguish'd from Desire by Locke. it      598  
seeming to superadd nothing to the Idea of an Action  
but the Uneasiness for its' absence or non Existence.
- Mem : to enquire diligently into that strange Mistery viz.      599  
How it is that I can cast about, think of this or that
- S Man, place, action w<sup>n</sup> nothing appears to Introduce  
them into my thoughts. w<sup>n</sup> they have no perceivable connexion  
w<sup>th</sup> the Ideas suggested by my senses at the present.
- I Tis not to be imagin'd w<sup>t</sup> a marvellous emptiness &      600  
scarcity of Ideas that man shall descry who will lay aside  
all use of Words in his Meditations.
- M Incongruous in Locke to fancy we want a sense  
proper to see substances withal.      601



- I Locke owns that Abstract Ideas were made in  
order to naming. 602
- XM The common Errorr of the Opticians, that we judge  
of Distance by Angles strengthens' men in their prejudice that  
they see things without and distant from their mind. 603
- E I am persuaded would Men but examine wt they mean  
by the Word Existence they wou'd agree with me. 604
- X c.20 S.8 B.4 of Locke makes for me against  
the Mathematicians. 605
- M The supposition that things are distinct from Ideas takes  
away all real Truth, & consequently brings in a Universal Scepti-  
cism, since all our knowlege & contemplation is confin'd barely  
to our own Ideas. 606
- I Qu: whether the Solitary Man would not find it ne-  
cessary to make use of words to record his Ideas if not  
in memory or meditation yet, at least, in writing with-  
out which he could scarce retain his Knowlege. 607

- S. It is not so very evident that an Idea or at least  
Uneasiness may be without all Volition or act. 611a
- \* The Understanding taken for a faculty is not really distinct  
from ye Will. 614a
- \* This alter'd hereafter 615a

- We read in History there was a time when fears & jealousies, Privileges of Parliament, Malignant Party & such like expressions of too unlimited & doubtfull a meaning were words of much sway. Also the Words Church, Whig, Tory etc. contribute very much to faction & Dispute. 608
- S The Distinguishing betwixt <sup>an</sup> Idea and perception of the Idea has been one great cause of Imagining material substances. 609
- S That God & Blessed Spirits have Will is a manifest Argument against Lockes proofs that the will cannot be conceiv'd put into action without a Previous Uneasiness. 610
- S The act of the Will or volition is not uneasiness for that uneasiness may be without volition. 611
- S Volition is distinct from the object or Idea for the same reason. 612
- S Also from uneasiness & Idea together. 613
- \* the Understanding not distinct from particular perceptions or Ideas. 614
- \* The Will not distinct from ~~idea~~ Particular volitions. 615



- S To ask whether a man can will either side  
is an absurd question. for they word can pre-supposes volition. 616
- N Anima Mundi. Substantial fforms, Omniscent  
radical Heat. Plastic vertue. Hylarchic principle.  
All these vanish. 617
- M Newton proves that gravity is proportional  
to gravity. I think that's all. 618
- + Qu: whether it be the vis inertiae that makes it difficult  
to move a stone or the vis attractrix or both or neither. 619
- Mem: to express the Doctrines as fully & copiously & clearly  
as may be. also to be full and particular in answering objections. 620
- S To say <sup>yf</sup> Will is a power. Volition is an act. This is idem  
per idem. 621
- + Wt makes men despise ~~the~~ extension motion etc & separate  
them from the Ideas essence of the soul is that they imagine  
them to be distinct from thought & to exist in unthinking substance. 622



- + An extended may have passive modes of thinking, not active 623
- + There might be Idea, there might be uneasiness. 624  
there might be the greatest uneasiness. ~~w<sup>t</sup>hout~~ ■ any volition. therefore the
- M.+ Matter once allow'd. I defy any man to prove that 625  
God is not matter.
- S Man is free. There is no difficulty in this proposition 626  
if we but settle the signification of the word free, if we had an Idea annexed to the word free & would but contemplate that Idea.
- S We are imposed on by the words, will, determine, agent, 627  
free, can etc.
- S Uneasiness precedes not every Volition. This evident 628  
by experience.
- S Trace ■ an Infant in the Womb. mark 629  
the train & Succession of its Ideas. observe how volition comes into the Mind. This may perhaps acquaint you with its nature.
- S Complacency seems rather to determine or precede or 630  
coincide w<sup>t</sup>h & constitute the Essence of volition than uneasiness.



- S You tell me according to my Doctrine a Man  
is not free. I answer. tell me wt you mean  
by the word free & I shall resolve you. 631
- N Qu: wt do men mean when they talk of one  
Body's touching another. I say you never saw  
one Body touch. or (rather) I say I never saw  
one Body that I could say touch'd this or that other.  
for that if my optiques were improv'd I should see  
intervalls & other bodies ~~w<sup>t</sup>h~~ betwixt those w<sup>t</sup>h  
now seem to touch. 632
- X Mem: upon all occasions to use the Utmost  
Modesty. to Confute the Mathematicians w<sup>t</sup>h the  
utmost civility & respect. not to stile them Nihilari  
ans etc : 633
- N.B. to rein in y<sup>r</sup> Satyrical nature. 634
- Tis folly to define volition an act of the  
neither      nor 635
- S mind ordering. for ~~both~~ act ~~and~~ ordering can  
themselves be understood without Volition.



Blame me not if I use my words sometimes in  
some latitude. 'tis wt cannot be helpt. Tis the  
fault of Language that you cannot always apprehend  
the clear & determinate meaning of my words.

636

- + Say you there must be a thinking substance. Som-  
thing unknown ~~w<sup>t</sup>~~ perceives & supports & ties together the  
Ideas. Say I, make it appear there is any need of  
it & you shall have it for me. I care not to take away any  
thing I can see the least reason to think should exist.

637

- + I affirm 'tis manifestly absurd, no excuse in ye world can  
be given why a man should use a word without an idea.  
Certainly we shall find that w<sup>t</sup>ever word we make use of in  
matter of pure reasoning has or ought to have a compleat  
Idea annex to it. i.e: its' meaning or the sense we take it in  
must be compleatly known.

638

- + Tis demonstrable a Man can never be brought to Imagine  
any thing should exist whereof he has no Idea. Whoever says  
he does, banters himself with Words.

639

- G We Imagine a great difference & distance in respect of  
Knowlege, power &c betwixt a Man & a Worm. the like dis-  
tance †

640

2266

betwixt Man & God may be Imagin'd. or Infinitely greater.

- We find in our own minds a great Number of <sup>different</sup> Ideas. We  
 G may Imagine in God a Greater Number. i.e. that Our's in  
 Number or the Number of ours is inconsiderable in respect  
 thereof. The Words difference & number old & known we  
 apply to that ~~wh~~ is unknown. but I am embrangled in  
 words. tis scarce possible it should be otherwise. 641
- <sup>the chief thing</sup>  
 All I do or pretend to do is onely to remove  
 the mist or veil of Words. This has occasion'd Ignorance &  
 confusion. This has ruin'd the Scholemen & Mathema-  
 ticians, Lawyers & Divines. 642
- The grand Cause of perplexity & darkness in  
 treating of the Will, is that we Imagine it to be  
 S <sup>an</sup> the object of thought (to speak ~~with~~ the vulgar), we think we  
 may perceive, contemplate & view it like any of our Ideas  
 whereas in truth 'tis no idea. Nor is there any Idea  
 of it. tis toto coelo different from the Understanding i.e.  
 from all our Ideas. If you say the will or rather a Voli-  
 tion is something I answer there is an Homonymy in  
 the word ~~will~~ thing we apply'd to Ideas & volitions & un-  
 derstanding & will. all ideas are passive, volitions active . . . † 643

2286

- S Thing & Idea are much w<sup>t</sup> words of the same extent & meaning. 644  
 why therefore do I not use the word thing : Answ: because thing is of greater latitude than Idea. Thing comprehends also volitions or actions. now these are no ideas.
- S There can be perception w<sup>t</sup>out volition. Qu: whether 645  
 there can be volition without perception.
- E Existence not conceivable without perception or volition not 646  
 distinguish'd therefrom.
- N.B. severall distinct Ideas can be perceiv'd by 647  
 T Sight & Touch at once. not so by the other senses. 'Tis  
 this diversity of sensations in other senses chiefly but sometimes  
 in touch & sight (as also diversity of volitions whereof there  
 cannot be more than one at once, or rather it seems there cannot  
 for of that I doubt) gives us the Idea of Time. or is Time  
 it self.
- X W<sup>t</sup> would the Solitary Man think of number ? 648
- S There are innate Ideas i.e. Ideas created with us. 649
- S Locke seems to be mistaken w<sup>t</sup> he says thought is not 650  
 essential to the mind.
- S Certainly the mind always & constantly thinks & we know this too In 651



Sleep & trances the mind exists not there is no time no succession of Ideas.

S To say the mind exists' without thinking is a Contradiction, nonsense, nothing. 652

Folly to enquire w<sub>t</sub> determines the Will. Uneasiness etc  
S are Ideas, therefore unactive, therefore can do nothing therefore  
cannot determine the Will. 653

S Again. w<sub>t</sub> mean you by determine ? 654

N.T. for want of rightly Understanding, time, motion, existence etc Men are forc'd into such absurd contradictions  
as this v.g. light moves 16 diameters of Earth in a second of  
Time. 655

Twas the opinion that Ideas could exist unperceiv'd  
or before perception that made Men think perception was  
S somewhat different from the Idea perceived, yt it was an  
Idea of Reflexion whereas the thing perceiv'd was an idea  $\wedge$  Sensation.  
I say twas this made 'em think the understanding  
took it in receiv'd it from without w<sub>t</sub> could never be did not they  
think it existed without. 656

M properly speaking Idea is the picture of the Imagination's <sup>making</sup> &  
this is ye likeness of & refer'd to the real Idea or (if you  
will) thing. 657a

S particles stand for volitions & their concomitant Ideas 661a

- S To ask have we an idea of <sup>y<sup>r</sup> or volition</sup> A Will & is nonsense. an idea can resemble nothing but an idea. 657
- S If you ask w<sup>t</sup> & it is that wills. I answer if you mean Idea by the word thing or any thing like any Idea, then I say tis no thing at all that ~~thinks~~ wills'. This how extravagant soever it may seem yet is a certain truth. we are cheated by these general terms, thing, is etc. 658
- S+ Again if by is you mean is perceived or dos' perceive. I say nothing wch is perceived or does perceive Wills. 659
- S The referring Ideas to things wch are not Ideas, the using the Term, Idea of, is one great cause of mistake, as in other matters so also in this. 660
- S Some words there are wch do not stand for Ideas v.g. particles Will etc 661
- + There seem to be but two Colours wch are simple Ideas. viz. those exhibited by the most & least refrangible Rays. being the Intermediate ones may be formed by composition. 662
- S I have no Idea of a Volition or act of the mind neither has any other Intelligence for that were a contradiction. 663



N.B. Simple Ideas viz. Colours are not devoid of all  
 sort of Composition, tho it must be granted they are not  
 made up of distinguishable Ideas, yet there is another sort  
 of composition. Men are wont to call those things compounded  
 in which we do not actually discover the component  
 ingredients. Bodies are said to be compounded of  
 Chymical Principles w<sup>t</sup> nevertheless come not into  
 view till after the dissolution of the Bodies. & w<sup>t</sup> were  
 not could not be discerned in the Bodies whilst remain-  
 ing entire.

If by Idea you mean object of the Understanding.  
 S Then certainly the Will is no Idea, or we have no idea  
 annext to the word Will.

All our knowlege is about particular ideas according to  
 I Locke. All our sensations are particular Ideas as is evident.  
 w<sup>t</sup> use then do we make of general Ideas, since we neither  
 know, nor perceive them.

Tis allow'd that Particles stand not for Ideas & yet  
 S they are not said to be  
 -there-not- empty useless sounds. The truth on't is they stand  
 for the operations of the mind i.e. volitions.



- Locke says all our knowlege is about Particulars. if so, pray  
wt is the following ratiocination but a jumble of .

‡ words Omnis Homo est animal, omne animal vivit, ergo  
omnis Homo vivit. it amounts (if you annex particular Ideas  
Mo. to the Words animal & vivit) to no more than this. Omnis Homo est  
Homo, <sup>mere</sup> omnis Homo est Homo, ergo omnis Homo est Homo. A ~~perfect~~  
Sport & trifling with sounds.

Mo. We have no Ideas of vertues & vices, no Ideas of Moral  
Actions wherefore it may be Question'd whether we  
are capable of arriving at Demonstration about them,  
the morality consisting in the Volition chiefly. 669

Strange it is that Men should be at a loss to find  
there 670

E their Idea of Existence since that (if such <sup>such</sup> ^ be distinct  
from Perception) it is brought into the mind by all the Ways  
of Sensation & Reflection ; methinks it should be most familiar  
to us & we best Acquainted with it.

This I am sure I have no <sup>such</sup> ^ idea of Existence or an- 671

E next to the Word Existence. & if others have that's nothing to me.  
they can Never make me sensible of it, simple Ideas being un-  
communicable by Language.

S There is somewhat active in most perceptions i.e such  
as ensue upon our Volitions, such as we can prevent  
& stop v.g I turn my eyes towards the Sun I open them all  
this is active.

672a

- S Say you the unknown substratum of Volitions & Ideas, is somthing whereof I have no Idea. I ask is there any other Being wch has or can have an Idea of it. if there be then it must be it self an Idea wch you will think absurd. 672
- S Things are two-fold active or inactive, The Existence of Active things <sup>is</sup> A to act, of inactive to be perceiv'd. 673
- S.E. Distinct from or without perception there is no volition ; therefore neither is their existence without perception. 674
- G God May comprehend all Ideas & even the Ideas wch are painfull & unpleasant without being in any degree pained thereby. Thus we our selves can imagine the pain of a burn etc without any misery or uneasiness at all. 675
- N Mo.X & Moral. <sup>‡</sup> Truth. three sorts thereof Natural, Mathematical 676
- Mo Agreement of relation onely where Numbers do obtain. of Coexistence in nature, of signification or Including or thinking by Including in Morality. 677



- I Gyant who shakes the Mountain that's on him must be  
acknowleg'd. I or rather Thus. I am no more to be reckon'd  
stronger than Locke than a pigmy should be reckon'd  
stronger than a Gyant because he could throw of the Mole-  
hill ~~wch~~ lay upon him, & the Gyant could onely shake  
or shove the Mountain that oppresed him. This in the Pre-  
face.

I Promise to extend our knowlege & clear it of those  
shamefull Contradictions ~~wch~~ Embarrass it. Something like  
this to begin the Introduction in a modest way.

I Whoever shall pretend to censure any part—I desire  
He would read out the Whole, else he may per-  
haps not understand me. in the Preface or Introd:

S Doctrine of Identity best explain'd by Takeing the  
Will for Volitions, the Understanding for Ideas. ~~If once~~  
The difficulty of Consciousness of ~~wt~~ are never acted etc †  
solv'd thereby.

I I must acknowlege my self beholding to the Philosophers have  
gone before me. They have given good rules tho perhaps they do  
not always observe them. Similitude of Adventurers who tho they them-  
selves

M On second thoughts I am, on t'other extream I am  
certain of that w<sub>h</sub> Malbranch seems to doubt of.  
viz the existence of Bodies.

686a

attained not the desir'd Port, they by their wrecks have made known the Rocks & sands, whereby the Passage of after-comers is made more secure & easy. Pref: or Introd:

- The opinion that men had Ideas of Moral actions 683
- Mo has render'd the Demonstrating ■ Ethiques very perplex'd. difficult to them.
- S An Idea being it self unactive cannot be the resemblance or image of an Active thing. 684
- I Excuse to be made in the Introduction ~~to be made~~ for the using the Word Idea viz. because it has obtain'd. But a Caution must be added. 685
- \* Scripture & possibility are the onely proofs with Malbranch add to these ■ ~~wt~~ he calls a great propension to think so. this perhaps may be question'd. ~~I cant conceive how a man should be inclin'd to think any thing does exist whereof he has no Idea.~~ perhaps men if they think before they speak will not be found so thoroughly perswaded of the Existence of Matter. 686
- I.&c. Mem: to bring the killing blow at the last v.g. in the matter of Abstraction to bring Lockes general triangle at the last. 687
- I They give good rules tho perhaps they themselves do not always observe them. they speak much of clear & distinct Ideas. 688  
tho at the same they talk of General, abstract ideas etc I'll in [stance]



in Lockes opinion of abstraction he being as clear a writer as I have met with. Such was the Candour of this great Man that I perswade my Self were he alive. he would not be offended that I differ from him seeing that even in so doing. I follow his advice viz. to use my own Judgement, see with my own eyes & not with anothers. Introd:

- S The word thing as comprising or standing for ~~an~~ 689  
Idea & volition usefull. as standing for Idea and Archetype without the Mind Mischievous & useless.
- Mo To demonstrate Morality it seems one need only 690  
make a Dictionary of Words & see which included which. at least. This is the greatest part & bulk of the Work.
- IMo. Lockes instances of Demonstration in Mora- 691  
lity are according to his own Rule trifling Propositions.
- P.S. Qu: How comes it that some Ideas are confessedly allow'd by 692  
all to be onely in the mind, & others ~~generally~~ as generally taken to be without the mind. if according to you All are equally & only in the mind.  
Ans. because ~~those that are plea-~~ that in proportion to the Pleasure & pain Ideas are attended with desire aversion & other actions ~~wh~~ include volition now volition is by all grant'd to be in Spirits.



- If Men would lay aside words in thinking 'tis impossible they  
I should ever mistake save only in Matters of Fact. ~~or Conject~~ 693  
 I mean it seems impossible they should Be positive & secure  
~~of any~~ that any thing was true ~~wch~~ in truth is not so. certainly  
 I cannot err in matter of simple perception. ~~except th~~ so far  
 as we can in reasoning go without the help of signs there we  
 have certain knowlege. indeed in long deductions made by signs there  
 may be slips of Memory.
- MO. From my Doctrine there follows a cure for Pride. we are 694  
 only to <sup>be</sup> praised for those things ~~wch~~ are our own, or of our own  
 Doing, Natural Abilitys are not consequences of Our Volitions.  
 candidly
- M Mem: A to take Notice that Locke holds some dangerous 695  
 opinions. such as the Infinity <sup>& eternity</sup> A of space. The Possibility of Matter's  
 Thinking.
- Once more I desire my Reader may be upon his guard a- 696  
 I against the Fallacy of Words, Let him beware that I do not impose  
 on him by plausible empty talk that common dangerous way of cheating  
 men into absurditys. Let him not regard my Words any otherwise than  
 as occasions of bringing into his mind determin'd ~~ideas~~ <sup>significations</sup> so far as they  
 fail of this they are Gibberish, Jargon & deserve not the name  
 of Language. I ask ~~intreat him to make my Book the oee~~ desire &  
 warn him not to expect to find truth in my Book or any where  
 but in



his own Mind. w<sup>t</sup>ever I see my self tis impossible I can  
paint it out in words.

N.B. To Consider well w<sup>t</sup> is meant by that w<sup>t</sup>h Locke saith

697

Mo. Concerning Algebra that it supplys intermediate Ideas. Also  
to think of a Method affording the same use in Morals etc  
that this doth in Mathematiques.

Homo is not proved to be Vivens by means of any inter-

698

† intermediate Idea. I dont fully agree w<sup>t</sup>h Locke in w<sup>t</sup> he says

Mo concerning Sagacity in finding out Intermediate Ideas in Matter ca-  
pable of Demonstration & the use thereof ; as if that were  
X the onely Means of Improving & enlarging Demonstrative  
Knowlege.

There is a difference betwixt Power & Volition. There

699

S may be volition without Power. But there can be no Power  
without Volition. Power implyeth volition & at the same time  
a Connotation of the Effects following the Volition.

We have assuredly an Idea of substance. twas absurd

700

M.S of Locke to think we had a name without a Meaning.  
this might prove Acceptable to the Stillingfleetians.

M.S The substance of Body we know, the substance of Spirit we do not 701  
know it not being knowable. it being purus actus.



- I Words have ruin'd & over run all the Sciences, Law 702  
 Physique etc Chymistry, Astrology. etc
- I Abstract Ideas only to be had amongst the Learned. The 703  
 Vulgar never think they have any such, nor truly do they find any want of them. Genera & Species & abstract Ideas are terms unknown to them.
- S Locke's out. The case is different. we can have an Idea of 704  
 Body without motion, but not of Soul without Thought.
- Mo. God Ought to be worship'd. This Easily demonstrated when once 705  
 we ascertain the signification of the word God, worship, ought.
- S No Perception according to Locke is active. Therefore no perception 706  
 (i.e. no Idea) can be the image of or like unto that wch is altogether active & not at all passive i.e. the Will.
- I can will the calling to mind somthing that is 707  
 past, tho at the same time that wch I call to mind
- S was not in my thoughts before that Volition of mine, & consequently I could have had no uneasiness for the want of it.
- S The will & the Understanding may very well 708  
 be thought two distinct beings.
- S Sed quia voluntas raro agit nisi ducente desiderio. v. Locke's Epistles p. 479 ad Limburgum. 709



- You cannot say the M.T. is like or one with the M.V. 710  
*X<sup>3</sup>* because they be both Minima, just perceiv'd & next door to nothing. You may as well say the M.T. is the same with or like unto a sound so small that it is scarce perceiv'd.
- Extension seems to be a Mode of some tangible or sensible quality according as it is seen or felt. 711
- + The Spirit the Active thing that *wch* is Soul & God 712  
 S is the Will alone The Ideas are effects impotent things.
- S The Concrete of of the Will & understanding I must 713  
 call ~~the~~ Mind not person, lest offence be given, there being but one volition acknowledg'd to be God. Mem: Carefully to omit Defining of Person, or making much mention of it.
- S You ask do these volitions make one Will. *wt* you 714  
 ask is merely about a Word. Unite being no more.
- N.B. To use utmost Caution not to give the least Handle 715  
 of offence to the Church or Church-men.
- I Even to speak somewhat favourably of the Schoolmen & 716  
 shew that they who blame them for Jargon are not free from it themselves. Introd:
- + Locke's great oversight seems to be that he did not 717  
 Introd Begin *wth* his Third Book at least that he had not some thought of it at first. Certainly the 2<sup>nd</sup> books don't agree *wth* *wt* he says in ye 3d.



- M If Matter is once allow'd to exist Clippings & parings of nails  
of beards  
may Think for ought that Locke can tell Tho he seems positive of the Contrary. 718
- I Since I say men cannot mistake in short reasoning about things demonstrable if they lay aside words. it will be expected treatise 719  
This & will Contain nothing but w<sup>t</sup> is certain & evident Demonstration. & in truth I ~~think it contains~~ Hope you will find nothing in it but w<sup>t</sup> is such. certainly I take it all for such. Introd:
- I When I say I will reject all Propositions wherein I know so far as knowable 720  
not ~~the full~~ fully & adequately & clearly & the Thing meant thereby This is not to be extended to propositions in the Scripture. I speak of Matters of Reason & Philosophy not Revelation, In this I think an Humble Implicit faith comprehend & becomes us just (where we cannot fully understand the proposition) such as a popish peasant gives to propositions he hears at Mass in Latin. This proud men may call blind, popish, implicit, irrational. for my part I think it more irrational holy mysteries i.e propositions about things out of our reach to pretend to dispute at cavil & ridicule ~~things~~ that are altogether above our knowlege out of our reach. w<sup>t</sup> I shall come to plenary knowlege of the meaning of any Text then I shall yield an explicit belief. Introd.



- + Complexation of Ideas twofold. ye refers to colours being complex Ideas. 721
- X Cōsidering length without breadth is considering any length be the Breadth w<sub>t</sub> it will. 722
- 
- I may say earth, plants etc were created before Man 723
- M there being other intelligences to perceive them before Man was created.
- 
- There is a Philosopher who says we can get an 724  
 idea of substance by no way of Sensation or Reflection. & A <sup>seems to</sup> imagines that we want a sense proper for it. Truly if we had a new sense it could only give us a new Idea. now I suppose he will not say substance according to him is an Idea. for my part I own I have no Idea can stand for substance in his or ye Schoolmen's sense of that word. But take it in the common vulgar sense & then we see & feel substance.
- 
- N.B. That not common usage but the Schools 725  
 E coined the Word Existence supposed to stand for an abstract general Idea.

I & complex Ideas ~~wch~~ tho' unknown before may be signi-  
fy'd by Language.

727a

Mo t & i.e without other Ideas than the Words & their standing  
for one idea i.e. their being to be used indifferently.

730a

\* this seems wrong certainty <sup>real certainty</sup> & is of sensible Ideas pro  
hic & nunc. I may be certain without affirmation or  
negation.

731a

- ✓X Writers of Optics mistaken in their principles both in judging of Magnitudes & distances. 726
- I Tis evident yt w<sup>t</sup> the Solitary man should be taught to speak the words would give him no other new Ideas (save only the sounds) beside w<sup>t</sup> he had before. If he had not could not have an abstract Idea before, he cannot have it after he is taught to speak. 727
- Mo Homo est Homo etc comes at last to Petrus est Petrus etc 728  
 ± Now if these identical Propositions are sought after in the Mind they will not be found. there are no identical mental Propositions tis all about sounds & terms.
- Mo Hence we see the Doctrine of Certainty by Ideas & proving by intermediate Ideas comes to Nothing. 729
- ±MO We may have certainty & knowlege without Ideas X. 730  
 X It seems to me that we have no certainty about Ideas.  
 \* but onely about words. tis improper to say I am  
 ± certain I see, I feel etc. there are no Mental
- Mo propositions form'd answering to these Words & in simple perception tis allowed by all there is no affirmation or negation & consequently no certainty. so well
- Mo The reason why we can demonstrate ~~only~~ about signs 732  
 ± is that they are perfectly arbitrary & in our power, made  
 X at pleasure.



- |     |   |     |
|-----|---|-----|
| Mo  | The Obscure ambiguous term Relation w <sup>t</sup> is said to   |     |
| X†  | bc the largest field of Knowlege confounds us, deceives us.   | 733 |
| Mo  | Let any Man shew me a Demonstration <sup>not verbal</sup> A that does not depend either on some false principle or at best on   | 734 |
| X†  | some principle of Nature which is A effect of God's will and we know not how soon it may be changed.<br>y <sup>t</sup>  |     |
| I   | Qu: w <sup>t</sup> becomes of the aeternae veritates : Ans <sup>r</sup> they vanish.  | 735 |
| I   | But say you I find it very difficult to look beneath the words & uncover my Ideas. Say I use will make it easy. In the sequel of My Book the Cause of this difficulty shall be more clearly made out. | 736 |
| I   | To view the deformity of Errour we need onely undress it.   | 737 |
| E   | Cogito ergo sum, Tautology, no mental Proposition. answering thereto.   | 738 |
| ‡ N | Knowlege or certainty or perception of agreement  | 739 |
| Mo  | of Ideas as to Identity & diversity & real existence Vanisheth  |     |
| X   | of relation becometh meerly Nominal of Coexistence remaineth. Locke thought in this later our knowlege was little or nothing whereas in this onely real knowlege seemeth to be found.                 |     |



- PIM We must ~~w<sup>t</sup>~~ the Mob place certainty in the senses. 740
- + Tis a mans duty, tis the fruit of friendship, to speak well of his friend, wonder not therefore that I do w<sup>t</sup> I do. 741
- A Man of slow Parts may overtake Truth &c Introd: 742
- I Even my shortsightedness might perhaps be aiding to me in this Matter, twill make me bring the object nearer to my thoughts.  
A Purblind Person etc Introd:
- Locke to Limborth etc Talk of Judicium Intellectus preceding the Volition I think Judicium includes Volition I can by no means distinguish ~~be-~~  
~~twixt~~ these Judicium, Intellectus, indifferentia, Un-  
so many things easiness & accompanying or preceding every Volition as e.g.  
the motion of my hand. 743
- S Qu : w<sup>t</sup> mean <sup>you</sup> & by My perceptions, my Volitions : Res,  
or conceive etc  
all the perceptions I perceive & are mine, all the Volitions I am Conscious to are mine. 744
- S Homo est agens liberum. w<sup>t</sup> mean they by Homo & agens in this place ? 745



- Will any man say that Brutes have <sup>ye</sup> ideas, unity & Existence? I believe not. yet if they are suggested by all the ways of sensation, tis strange they should want them. 746

- It is  
 ■■■ a strange thing & deserves our attention, that the 747  
 more time & pains men have consum'd in the study of Philosophy by so much the more they look upon themselves to be ignorant & weak Creatures, they discover flaws & imperfections in their Faculties w<sup>t</sup> Other Men never spy out. they find themselves under a Necessity of admitting many inconsistent irreconcilable opinions with their hand or behold with their eyes things for true. There is nothing they touch ~~or handle~~ but has & at length turn scepticks at least in most things its dark sides much larger & more numerous than w<sup>t</sup> is perceiv'd. & etc I imagine all this proceeds from etc Exord: Introd:

- These men with a supercilious Pride disdain the common 748  
 single informations of sense. they grasp at Knowlege by sheaves  
 I & bundles ('tis well if catching at two much at once they hold nothing  
 but emptiness & air). they in ~~profound meditation contem~~ <sup>ye</sup> depths of  
 their understanding Contemplate Abstract Ideas. etc Introduction
- It seems not improbable that the most comprehensive & sublime 749  
 iX<sup>2</sup> Intellects see more M.V.s at once i.e. that their Visual spheres  
 are the largest.



- Words (by them meaning all sort of signs) are so necessary that instead of being (w~~it~~ duly us'd or in their own Nature) prejudicial to the Advancement of knowlege, or an hindrance to knowlege that w~~it~~out them there could in Mathematiques themselves be no demonstration. 750
- Mem: To be eternally banishing Metaphisics &c & recalling Men to Common Sense. 751
- We cannot Conceive other Minds besides our own but as so many selves. We suppose ourselves affected w~~th~~ such & such thoughts & such & such sensations. 752
- Qu: whether Composition of Ideas be not that faculty which chiefly serves to discriminate us from Brutes. I question whether a Brute -can or- does or can imagine a Blue Horse or Chimera. 753
- Naturalists do not distinguish betwixt Cause & occasion. Useful to enquire after coexisting Ideas or occasions. 754
- Mo. Morality may be Demonstrated as mixt Mathematics. 755



- S Perception is passive but this not distinct from Idea  
therefore there can be no Idea of volition. 756
- M + Why I use not the Word thing instead of Idea : Intr. 757
- X Algebraic Species or letters are denominations  
of Denominations, therefore Arithmetic to be treated  
of before Algebra. 758
- X 2 Crowns are called ten shillings hence may  
appear the nature of Numbers. 759
- X Complex Ideas are the Creatures of the Mind. hence  
may appear the Nature of Numbers. this to be deeply discuss'd. 760
- X I am better inform'd & shall know more by telling  
me there are 10000 men than by shewing me them all 761  
 drawn up. I shall better be able to judge of the Bargain &  
<sup>you'd have me make</sup>  
w<sub>n</sub> you tell me how much (i.e. the name of ye) mony lies on ye  
 Table than by offering & shewing it without naming. In short  
 I regard not the Idea the looks but the names. hence may  
 appear the Nature of Numbers.



- X Children are unacquainted with Numbers till they have  
made some Progress in language. This could not be if they  
were Ideas suggested by all the senses. 762
- X Numbers are nothing but Names, never Words. 763
- X Mem: Imaginary roots to unravel that Mystery. 764
- X Ideas of Utility are annexed to Numbers. 765
- X In Arithmetical Problems Men seek not any Idea  
of Number. they onely seek a Denomination. this is all  
can be of use to them. 766
- X Take away the signs from Arithmetic & Alge-  
bra, & pray w<sup>t</sup> remains ? 767
- X These are sciences purely Verbal, & entirely useless  
but for Practise in Societys of Men. No speculative know-  
lege, no comparing of Ideas in them. 768
- Mo. Sensual Pleasure is the Summum Bonum. This the  
Great Principle of Morality. This once rightly under-  
stood all the Doctrines even the severest of the [Gospels] †  
may clearly be Demonstrated. 769



- X Qu: whether Geometry may not be properly reckon'd, among the Mixt Mathematics. Arithmetic and Algebra being the only abstracted pure i.e. entirely Nominal. Geometry being an application of these to Points. 770
- Mo Locke of Trifling Propositions. Mem: well to observe & con over that chapter. 771
- E.X Existence, Extension etc are abstract i.e. no ideas. they are words unknown & useless to the Vulgar. 772
- Mo. Sensual Pleasure qua Pleasure is Good & desirable. by a Wise M<sup>n</sup>. but if it be Contemptible tis not quâ pleasure but qua pain or Cause of pain. or (w<sup>ch</sup> is the same thing) of loss of greater pleasure. 773
- I W<sup>th</sup> I consider the more objects we see at once the more distant they are, & that Eye w<sup>ch</sup> beholds a great many things can see none of them near. 774
- I.M By Idea I mean any sensible or imaginable ~~thing or intelligible thing~~ thing. 775



- S Agreeable to my Doctrine of Certainty He that  
acts not in order to the obtaining of eternal Happyness must  
be an infidel at least he is not certain of a fu-  
ture Judgement. 776
- S To be sure or certain of w<sup>t</sup> we do not actually per-  
ceive (I say perceive not imagine) We must not be altoge-  
ther Passive, there must be a disposition to act, there must  
be assent, w<sup>ch</sup> is active, nay w<sup>t</sup> do I talk There must  
be Actual Volition : 777
- X W<sup>t</sup> do we demonstrate in Geometry but that  
lines are equal or unequal i.e. may or may not  
be called by the same name ? 778
- I.M. I approve of this axiom of the Schoolemen  
nihil est in intellectu quod non prius fuit in  
sensu. I wish they had stuck to it. it had never  
taught them the Doctrine of Abstract Ideas. 779
- S.G. Nihil dat quod non habet or the effect is con-  
tained in ye Cause is an axiom I do not Understand or  
believe to be true. 780



- E Whoever shall cast his eyes on the writings of  
Old or New Philosophers & see the Noise is made about  
formal & objective Being Will etc. 781
- G Absurd to Argue the Existence of God from  
his Idea. we have no Idea of God. tis impossible ! 782
- M.E. Cause of much error & Confusion that Men  
Knew not. w<sub>t</sub> was meant by Reality. 783
- I Descartes in Med: 2. say's the Notion of this par-  
ticular wax is less clear than that of Wax in General.  
& in the same Med: a little before he forbears to  
Consider Bodies in general because (says he) these Gen-  
eral Conceptions are usually confused. 784
- M.S. Descartes in Med: 3 Calls himself a thinking  
substance & a stone an extended substance. & adds  
that they both agree in this that they are substances.  
& in the next paragraph he Calls extension a Mode  
of substance. 785
- S Tis commonly said by the Philosophers that  
if the soul of Man were self existent it would have given  
it self all possible perfection. this I do not understand. 786



- Mo Mem. to excite men to the pleasures of the Eye & the Ear wch surfeit not, nor bring those evils after them as others. 787
- S We see no variety or difference betwixt the Volitions, only between their effects. Tis One Will one Act distinguish'd by the effects. This will, this Act is the Spirit, operative, Principle, Soul etc. 788
- No mention of fears & jealousies, nothing like a party. 789
- Locke in his 4th book & Descartes in Med. 6. use the same argument for the Existence of objects viz. that sometimes we see feel etc against our will. 790
- 
- S While I exist or have any Idea I am eternally, constantly willing, my acquiescing in the present State is willing. 791
- E The Existence of any thing imaginable is nothing different from Imagination or perception. Volition <sup>or Will</sup> & wch is not imaginable regard must not be had to its' existence at least in the first Book. 792

Also of non-coexistence as Gold is not blue.

793a

There are four sorts of Propositions. Gold is a Metall,  
 Mo. Gold is yellow ; Gold is fusible fixt,  $\wedge$  Gold is not a stone.  
 of wh<sup>t</sup> y<sup>e</sup> 1st 2d & 3d are only Nominal & have  
 no mental propositions answering them.

Mem. in vindication of the senses effectually  
 M to confute wt Descartes saith in y<sup>e</sup> last par. of the  
 last Med: viz. that the senses oftener inform him fals-  
 ly than truely. That sense of pain tells me  
 not my foot is bruised or broken but I having  
<sup>viz</sup>  
 frequently observed these two Ideas  $\wedge$  of that peculiar  
 pain & bruised foot go together do erroneously  
 take them to be inseparable by a necessity  
 of Nature as if Nature were any thing but the  
 Ordinance of the free Will of God.

Descartes owns we know not a substance immediately  
 M.S. by it self but by this alone that it is the subject  
 of several acts. Answer to 2d objection of Hobbs.



- S Hobbs in some degree falls in w<sup>t</sup> Locke 796  
 saying thought is to the Mind or him self as dancing  
 to the Dancer. object:
- S Hobbs in his object. 3. ridicules those expressi- 797  
 ons of the Scholastiques the Will wills etc so does  
 Locke. I am of another Mind.
- S Descartes in answer to Object: 3. of Hobbs owns 798  
 he is distinct from thought as a thing from its modus  
 or manner.
- E.S. Opinion that existence was distinct from per- 799  
 ception of Horrible Consequence it is the founda-  
 tion of Hobbs's doctrine. etc.
- M.P.E. Malbranch in his Illustration differs widely from me 800  
 He doubts of the existence of Bodies I doubt not in  
 the least of this.
- P I differ from ~~████████~~<sup>the</sup> Cartesians in that I 801  
 make extension, Colour etc to exist really in Bodies &  
 independent of Our Mind. All ys carefully & lucidly to be set forth.



- M.P Not to mention the Combinations of Powers but to say  
the things the effects themselves to really exist even ~~w<sup>n</sup>~~  
not actually ~~seen~~ perceiv'd but still with relation to  
perception. 802
- X The great use of the Indian figures above the Ro-  
man shews Arithmetic to be about Signs not Ideas,  
or not Ideas different from the Characters themselves. 803
- Mo. X Reasoning there may be about things or Ideas 804  
N Actions  
    ^ but Demonstration can be only Verbal. I ques-  
    tion, no matter etc
- Quoth Descartes the Idea of God 805  
G is not made by me for I can neither add to  
nor subtract from it. No more can he  
add to or take from any other Idea even  
of his own making.
- The not distinguishing twixt Will & Ideas 806  
S is a Grand Mistake ~~w<sup>t</sup>h~~ Hobbs. He  
takes those things for nothing ~~w<sup>t</sup>h~~ are not  
Ideas.



M. Say you, at this rate all's nothing but Idea meer  
 phantasm. I answer every thing as real as ever. I hope  
 to call a thing Idea makes it not the less real. truly  
 perhaps

807

I should & have stuck to ye word thing and not men-  
 tion'd the Word Idea were it not for a Reason & I think  
 a good one too w<sup>t</sup>h I shall give in ye Second Book.

I.S. or Subject  
 Idea is ye object & of thought ; ye I think on w<sup>t</sup>ever  
 it be, I call Idea. thought it self, or Thinking is no  
 Idea tis an act i.e. Volition i.e. as contradistin-  
 guish'd to effects, the Will.

808

Locke in B.4.c.5. assigns not ye right cause why  
 I.Mo. Mental Propositions are so difficult. it is not because of  
 of  
 Complex but because & abstract Ideas. ye Idea of a Horse  
 is as complex as that of Fortitude. yet in saying ye  
 Horse is White I form a Mental Proposition with ease  
 but w<sup>t</sup> I say Fortitude is a Virtue I shall find a Men-  
 tal proposition hardly or not at all to be come at.

809



- |       |  |     |
|-------|--|-----|
| S.    | Pure Intellect I understand not.   | 810 |
|       | Locke is in ye right in those things wherein He<br>differs from ye Cartesians & they cannot but allow of his<br>opinions if they stick to their own principles <sup>or cause</sup> & of<br>Existence & other abstract Ideas. | 811 |
| G.S.  | The propertys of all things are in God i.e. there is in<br>the Deity Understanding as well as Will. He is no Blind agent<br>& in truth a blind Agent is a Contradiction.   | 812 |
| G     | I am certain there is a God, tho I do not perceive him<br>have no intuition of him. this not difficult if we rightly<br>understand wt is meant by certainty.   | 813 |
| S     | It seems that the Soul taken for the Will is immortal,<br>Incorruptible  | 814 |
| S     | Qu: whether perception must of necessity precede voli-<br>tion ?   | 815 |
| S.Mo. | Errorr is not in the Understanding but in ye Will. wt<br>I understand or perceive, that I understand there can be no<br>Errorr in this.  | 816 |



- |      |  |     |
|------|--|-----|
| Mo.  | Mem: to take notice of Lockes Woman afraid of a wetting in ye Introd: to shew there may be reasoning about Ideas or things.  | 817 |
| N.   |  |     |
| M.   | Say Descartes & Malbranch God hath given us strong inclinations to think our Ideas proceed from Bodies. <del>pray w<sup>t</sup></del><br><del>mean they</del> or that Bodies do exist. Pray w <sup>t</sup> mean they by this. Would they have it that the Ideas of imagination<br>of<br>are images <sup>A</sup> & proceed from the Ideas of Sense. this is true but cannot be their meaning for they speak of Ideas of sense themselves as proceeding from being like unto I know not w <sup>t</sup> . | 818 |
| M.S. | Cartesius per Ideam Vult omne id quod habet esse ob-<br>jectivum in Intellectu. V. Tract: de Methodo.  | 819 |
| S    | Qu: may not there be an Understanding without a Will.  | 820 |
| S    | Understanding is in some sort an Action.   | 821 |
| S    | Silly of Hobbs etc to speak of ye Will as if it were Motion <i>wth wh</i> it has no likeness.  | 822 |



- M. Ideas of Sense are the Real things or Archetypes. 823  
 Ideas of Imagination, Dreams etc are copies, images of these.
- M. My Doctrines rightly understood all that Philosophy of Epicurus, Hobbs, Spinoza etc w<sup>ch</sup> has been a Declared Enemy of Religion ■ Comes to ye Ground. 824
- G. Hobbs & Spinosa make God Extended. Locke also seems to do the same. 825
- I.E. Ens, res, aliquid dicuntur termini transcendentalis. Spinosa p.76.prop.40.Eth.part.2.gives an odd account of their original. also of the original of all Universals Homo, Canis etc : 826
- G. Spinosa (vid:Pref.oper:Posthum:) will Have God to be Omnium Rerum Causa immanens & to countenance this produces that of St. Paul, in him we live etc. Now this of St. Paul may be explain'd by my Doctrine as well as Spinosa's or Locke's or Hobbs' or Raphson's etc. 827



- S The Will is purus actus or rather pure Spirit not  
imaginable, not sensible, not intelligible. in no wise the 828  
object of ye Understanding, no wise perceptible.
- S Substance of a Spirit is that it acts, causes, wills, 829;  
operates, or if you please (to avoid the quibble yt may  
be made on ye word it) to act, cause, will, operate  
its' substance is not knowable not being an Idea.
- G. Why may we not conceive it possible for God 830  
our selves  
to create things out of Nothing. certainly we A create in  
some wise whenever we imagine.
- G.N Ex nihilo nihil fit. this (saith Spinoza 831.  
op:posth:p 464) & ye like are called veritates aeternae  
because nullam fidem habent extra mentem. to make  
this axiom have a positive signification, one should ex-  
press it thus. Every Idea has a Cause i.e. is produced.  
by a Will.
- P. The Philosophers Talk A of a distinction twixt 832  
absolute & relative things, or twixt things consider'd in  
.....their  
much



own nature & the same things considered with respect to us. I know not w<sup>t</sup> they mean by things consider'd in themselves. This is nonsense, Jargon.

- S It seems there can be no perception, no Idea without Will, being there are no Ideas so indifferent but one had rather ~~be without them~~. Have them than annihilation, or annihilation than them.  
or if there be such an equall Ballance there must be an equal mixture of pleasure & pain to  
there being perfectly  
Cause it. & No Ideas & void of all pain & uneasiness  
But w<sup>t</sup> are preferable to annihilation. 833
- X Recipe in animum tuum per cogitationem  
vehementem rerum ipsarum non literarum aut  
sonorum imagines. Hobbs against Wallis. 834
- X Tis a perfection we may imagine in superior spirits  
at once  
that they can see a great deal & with the Utmost  
Clearness & distinction whereas we can only see a point. 835
- M Treating of Matter I had better say the proportion  
& Beauty of Things than their species (w<sup>t</sup> Locke hath  
proved already) are the Workmanship of the Mind. 836



- X Mem : w<sup>n</sup> I treat of Mathematiques to en- 837  
 quire into y<sup>e</sup> Controversy twixt Hobbes & Wallis.
- G. Every sensation of mine w<sup>ch</sup> happens in 838  
 Consequence of the general, known Laws of  
 nature & is from without i.e. independent  
 of my Will demonstrates the Being  
 of a God. i.e. of an unextended incorporeal Spi-  
 rit w<sup>ch</sup> is omniscient, omnipotent etc.
- Mo. One great Cause of Miscarriage in Men's 839  
 affairs is that they too much regard the Present.
- M. I say not with J.S. that we see solids I re- 840  
 ject his Solid Philosophy. Solidity being only  
 perceived by touch.
- S It seems to me that Will & understanding 841  
 Volitions & ideas cannot be severed, that either  
 cannot be possibly without the other.
- E.S. Some Ideas or other I must have so long as I 842  
 exist or Will. But no one Idea or sort of Ideas is  
 essential.



- |   |     |
|---|-----|
| The distinction between Idea & Ideatum I can-   | 843 |
| M. not otherwise conceive than by making <sup>one</sup> the<br>or consequence<br>effect & of Dream, rêverie, Imagination the<br>other of sense & the Constant laws of Nature.     |     |
| Dico quod Extensio non concipitur in se   | 844 |
| P. & per se contra quam dicit Spinoza in ep:<br>ist ad Oldenburgium.  |     |
| My Definition of ye Word God I think  | 845 |
| G. Much clearer than that of Descartes & Spinoza<br>viz. ens summè perfectum, & absolute Infinitum<br>or ens constans infinitis attributis quorum unum-<br>quodque est infinitum. |     |
| X. Tis chiefly the Connexion betwixt Tangible<br>& Visible Ideas that deceives & not the visi-<br>ble Ideas themselves.   | 846 |
| But the Grand Mistake is that we know   | 847 |
| S. not w <sup>t</sup> we mean by we or selves or mind etc.<br>tis most sure & certain that our Ideas are distinct from<br>the Mind i.e. the Will, the Spirit.                     |     |



- I must not Mention the Understanding as a faculty  
or part of the Mind, I must include Understanding &  
Will etc in the word Spirit by *wch* I mean all that  
is active. I must not say that the Understanding  
differs not from the particular Ideas, or the Will  
from particular Volitions. 848
- S The Spirit, the Mind, is neither a Volition nor  
an Idea. 849
- I say there are no Causes (properly speaking) but  
Spiritual, nothing active but Spirit. Say you, this is only  
Verbal, tis only annexing a new sort of signification to  
the word Cause, & why may not others as well retain  
the old one, & call one Idea the Cause of another *wch* always  
follows it. I answer, if you do so, I shall drive you into many  
absurditys. I say you cannot avoid running into opinions  
you'll be glad to disown if you stick firmly to that signifi-  
cation of the Word Cause. 850
- Mo. In Valuing Good we reckon too much on ye present  
& our own. 851
- Mo. There be two sorts of Pleasure the one is ordain'd as a spur  
or incitement to somewhat else & has a visible relation & sub-  
ordination thereto, the other is not. Thus the pleasure of eating is  
of the former sort, of Musick is ye later sort. These may be  
used for recreation, those not but in order to their End. 852



Mo.	Three sorts of usefull knowlege, that of coexistence	853
N.	to be treated of in our ^ Principles of Natural Philosophy, that of Relation in Mathematiques, that of definition, or inclusion, or Words (wch perhaps differs not from that of Relation) in Morality.	
S	Will, Understanding, desire, Hatred etc so far forth as they arc acts or active differ not, all their difference consists in their objects, circumstances etc.	854
N.	We must carefully distinguish betwixt two sorts of Causes Physical & Spirituall ;	855
N.	Those may more properly be Called occasions but then we must mean Causes yf do nothing. yet (to comply) we may term them Causes. ^	856
S	According to Locke we must be in an Eternal uneasiness so long as we live, bating the time of sleep or Trance etc. for He will have even the Continuance of an action to be in his sense an action & so requirs a volition & this an uneasiness.	857
I	I must not pretend ( <del>at least near the b-</del> <del>ginning</del> . to promise much of Demonstration, I must cancell all passages that look like that sort of Pride, that raising of Expectation in my Readers.	858



- If this be the Case, surely a Man had better not Philo- 859
- I sophize at all, No more than a Deform'd Person Ought to <sup>covet to</sup> behold himself by the Reflex light of a Mirrour.
- Or thus, like Deformed Persons who having beheld 860  
themselves by the reflex light of a Mirrour are dis-  
pleas'd with their ■■■ Discovery.
- M.<sup>r</sup> What can an Idea be like but another Idea, we 861  
can compare it with Nothing else, a Sound like a Sound,  
a Colour like a Colour.
- M.<sup>r</sup> Is it not nonsense to say a Smell is like a thing ~~wh~~ cannot 862  
be smelt, a Colour is like a thing which cannot be seen.
- Bodies exist without the Mind i.e. are not the Mind, but 863
- M.S. <sup>I</sup> distinct from it. This <sup>I</sup> allow, the Mind being altogether differ-  
ent therefrom.
- Certainly we should not see Motion if there was no diversity of 864  
Colours.
- Motion is an abstract Idea i.e. there is no such Idea that 865  
Can be conceived by it self.
- Contradictions cannot be both true. Men are oblig'd to answer 866  
Objections drawn from Consequences. Introd.
- The Will & Volition are words not used by the Vulgar, the 867  
Learned are banter'd by their meaning abstract Ideas.



	Speculative Math : as if a Man was all day making	868
X	hard knots on purpose to untie them again.	
X <sup>132</sup>	Tho it might have been otherwise yet it is convenient the same thing wh <sup>t</sup> is M.V. should be also M.T. or very near it.	869
S	I must not give the Soul or Mind the Scholastique Name pure act, but rather pure Spirit or active Being.	870
S	I must not say the Will & Understanding are all one but that they are both Abstract Ideas i.e. none at all. they not being even ratione different from the Spirit, Qua faculties, or Active.	871
S	Dangerous to make Idea & thing terms Convertible, that were the Way to prove spirits are Nothing.	872
Mo.X	Qu: whether Veritas stands not for an Abstract Idea.	873
M	Tis plain the Moderns must by their own Principles own there are no Bodies i.e. no sort of Bodies without the Mind i.e. unperceived.	874
S.G.	Qu: whether the Will can be the object of Prescience or any knowlege.	875
P	If there were only one Ball in the World it Could not be moved. there could be no variety of Appearance.	876



- X According to the Doctrine of Infinite Divisibility  
there must be some smell of a Rose v.g. at an infinite distance from it. 877
- M. Extension tho it exist only in the Mind, yet is no Property of the Mind. The Mind can exist without it tho it cannot without the Mind. But in Book 2 I shall at large shew the difference there is betwixt the Soul & Body or Extended being : 878
- S Tis an absurd Question w<sup>ch</sup> Locke puts whether Man be free to Will ? 879
- X Mem. to enquire into the reason of the Rule for Determining Questions in Algebra. 880
- X It has already been observ'd by others that names are no where of more necessary use than in Numbering. 881
- M.P.\* I will grant you that extension, Colour etc may be said to be without the Mind in a double respect i.e. as independent of our Will & as distinct from the Mind. 882
- Certainly it is not impossible but a man may arrive at the knowlege of all real truth as well without as with Signs had he a Memory & imagination most strong & capacious. therefore reasoning & science doth not altogether depend upon Words or Names. 883
- MoN X N I think not that things fall out of necessity, the connexion of no two Ideas is necessary. 'tis all the result of freedom i.e tis all Voluntary. 884
- M.1. One simple Idea can be the pattern or resemblance only of another. So far as they differ one cannot resemble the other. 885
- M.S. If a man with his Eyes shut Imagines to Himself the Sun & firmament you will not say he or his Mind is the Sun or Extended. tho Neither sun or firmament be without his Mind. 886
- S Tis strange to find Philosophers doubting & disputing whether they have Ideas of spiritual things or no. Surely tis easy to know. Vid. De Vries de id:In.p.64 887
- S De Vries will have it that we know the Mind [as we do Hunger not by Idea but sense or] † Conscientia So will Malbranch. This is a vain distinction 888



August 28th 1708      ~~wit~~ the Adventure of the . . .

It were to be wish'd that Persons of the greatest birth.  
Honour, & fortune would take that care of themselves  
by Education, Industry, Literature & a love of vir-  
tue to surpass all other Men in knowlege & all  
other qualifications necessary for great actions as  
far as they do in Quality & Titles : That Princes  
out of them might always choose Persons Men fit  
for all Employments & high Trusts. Clov.B.7

47  
60  
142  
58  
107  
40



## **Editor's Notes on the Entries**

A General Note . . . . .	317
Table of Editor's Key Doctrinal Notes . . . .	317
Numbered Notes on the Entries . . . .	318



## EDITOR'S NOTES ON THE ENTRIES

### A GENERAL NOTE

THE *Philosophical Commentaries* abounds in entries which are quite clear when explained, but which need explanation, e.g. 'Of & thing causes of mistake' (115). My first aim has been to state simply what, in my opinion, each entry means, or to enable the reader to find out for himself by looking up the references given. I have had also in mind the requirements of scholars who are seeking light on disputed points in the Berkeleyan philosophy, or who are studying the genesis and development of Berkeley's early thought. For their sakes I have included references to (a) other entries in the *Commentaries* which deal with the same topic, (b) corresponding passages in Berkeley's publications, especially the *Theory of Vision* and the *Principles*, which were on the stocks along with the *Commentaries*, and (c) corresponding passages in the books he is known to have used at the time, especially Locke's *Essay*.

For the most part I have given each entry a separate note, but where consecutive or adjacent entries are obviously connected, I have combined the notes. I have consulted the notes of Johnston and of Hecht, but have written mine *de novo*. The numbers are those assigned in my edition of the text.

To avoid repetition where topics recur frequently (e.g. abstract ideas, or infinite divisibility), I have as a rule given one comprehensive note on the first occurrence, referring back to it in the subsequent entries. The multitude of references and cross-references could not be avoided ; for I have aimed at making my annotations at once adequate and brief.

The subjects of my key doctrinal notes with the numbers of the entries on which they comment are given in the following table :

### TABLE OF EDITOR'S KEY DOCTRINAL NOTES

Abstract general ideas, 318	Deity, 107
Archetypes, 689	Demonstration, 163 ; in ethics, 669
Body, reality of, 41, 52	Existence, 408
Books projected, 508, 576	Extension, 18
Causation, 403	Hedonism, Berkeley's, 541-2
Certainty, 163, 693	Heterogeneity of sight and touch, 28
Connection of ideas, 181	Idea, 'of,' 115 ; and thing, 369 ; and spirit, 490

## NOTES ON THE ENTRIES

- Identity, 192, 200  
Imagination and pure intellect, 531  
Indifference, 143, 158-9  
Infinite divisibility, 8, 11  
Laws of nature, 144  
Liberty, 149, 156-7  
Minimal points, 59  
Mind, see Soul  
Molyneux problem, 27  
Optical angle, 73  
Perceivable, the, see Body  
Powers, 41  
Principle, the, 285  
Quadrature of the circle, 245  
Relations, 540
- Resemblances, ideas as, 46-7  
Retinal image, 102, 211  
Scepticism, 79  
Senses, reliability of the, 317  
Simple ideas, 53  
Solidity, 78  
Soul, 14, 154, 576  
Substance, 80  
'Thoughts' as objects, 153  
Time, 4  
Truth, 554  
Understanding, 362a  
Uneasiness, 145  
Will, 131, see Liberty  
Words and thought, 178

## NUMBERED NOTES ON THE ENTRIES

1. 2. 'Neither again can it be conceived how eternity has flowed down to the present day ; for that distinction which is commonly received of infinity in time past and in time to come can by no means hold ; for it would thence follow that one infinity is greater than another. . . .' Bacon, *Nov. Org.* I xlviii. Locke (II xvii 10) refers to eternity *a parte post* and *ante* without comparing them, and in section 20 he argues that man has no positive idea of eternity, because (if he had) 'he could add two infinities together ; nay, make one infinitely bigger than another : absurdities too gross to be confuted !'

The purport of Berkley's two observations is not clear ; he would certainly, with Locke, regard as absurd an infinite greater than an infinite (he attacked infinite divisibility on that very ground) ; but taking eternity as 'only a train of innumerable ideas' (14), he seems prepared to admit that there may be limited eternities, such as the duration (*i.e.* experience) of finite spirits, which has a beginning, if not an end. The clue to the precise meaning of these entries was contained, no doubt, in Berkley's essay on time, on which see 4n.

3. For the same question see 92, and *Locke* II xvii 16 ; the answer, for Berkeley, is in the negative. In his letter to Johnson of 24th March 1730 (*Fraser* II p. 20) he says that the supposition of a succession in Deity is one of the causes of confusion about time.

#### NOTES ON THE ENTRIES

4. In the same letter he writes, 'One of my earliest inquiries was about time which led me into several paradoxes that I did not think fit or necessary to publish ; particularly the notion that the resurrection follows the next moment to death.' That early inquiry is, no doubt, represented here in these entries on time and eternity. Probably Berkeley wrote an essay on time as part of his first study of immaterialism (see my Introduction, p. xxxvi.), subsequently noting here those problems and features of the subject which required further examination. Time is discussed briefly in *Princ.* 97-8, and is there stated to be 'nothing abstracted from the succession of ideas in our minds' ; the same teaching is contained in the *CPB*. Time is the succession of ideas in our minds here, 167, 460, 647, 651 ; it cannot exist outside the mind, *i.e.* there is no abstract, absolute time, infinitely divisible, 5, 8, 10, 13, 48, 655 ; time being relative to mind has no gaps, and there are no intervals of mere existence without thought, 127, 390, 590, 651 ; questions are raised about variations in the rate of succession of ideas, 7, 16, 39, 92.
5. In *Princ.* 98 Berkeley closely connects the existence, the duration, and the cogitation of a finite spirit. Locke (II xiv 3) distinguishes duration as the distance between any parts of the succession of our ideas.
6. 'before, between, after,' *i.e.* the train of our ideas, which for Berkeley, as for Locke, measures succession. Berkeley adds 'numbering,' because number, he holds (see 460), requires 'distinct perception,' *i.e.* successive perceptions.
7. Malebranche (I viii) adduces this fact as evidence that we have no exact knowledge of duration or motion ; pain, he says, makes us consider the parts of duration with closer attention ; but mirth and joy carry the soul out of itself.
8. 10. In his next paragraph Malebranche argues for the infinite divisibility of duration. Similarly Locke (II xv 9) says, 'Every part of duration is duration too ; and every part of extension is extension ; both of them capable of addition or division *in infinitum*.' With regard to the concrete succession of ideas which, for him, is time, Berkeley differs from both of them ; for he denies, directly or by implication, the infinite divisibility of time here, and

#### NOTES ON THE ENTRIES

in 132-3, 488, *Princ.* 98. The 'measure' of time, he holds, leads men to suppose it infinitely divisible; just as the inch representing the mile leads them to suppose space infinitely divisible (see *Princ.* 126-7).

What, then, are we to understand by 'duration infinitely divisible'? I find no such concession in his published works. The phrase must refer to some intermediate position which he held for a time, or was thinking of holding; he may have been prepared to grant infinite divisibility to the abstract 'perseverare in existendo,' just as we find him in 11 and *TV* 54 prepared to allow infinite divisibility to abstract space; cf. *Princ.* 97, 111.

9. This may be a comment on 'this present moment is common to all things that are now in being' (*Locke* II xv 11).

Two questions arise: (a) Does 'τὸ νῦν' refer to time or to eternity? (b) Does 'not common' involve a solipsist view of time?

(a) The entry is marked *T*, and therefore must have at least an application to the problem of time; but if Berkeley had been originally thinking of the present moment of time, I do not think he would have troubled to write the Greek term, which had long been technical for the *punctum stans*. Writing to Johnson on 24th March 1730 (*Fraser* II p. 19) Berkeley says, 'By the τὸ νῦν I suppose to be implied that all things, past and to come, are actually present to the mind of God, and that there is in Him no change, variation, or succession.' Moreover the term 'intelligences' was often used technically of celestial beings, as in 723, but it may be used more broadly, as in 663. Perhaps there is an implied *a fortiori* argument; as in heaven intelligences do not all experience the instant of eternity in the same way, so on earth human minds do not all experience the instant of time in the same way.

(b) Berkeley says that τὸ νῦν is not common to 'all intelligences'; to assume that he meant *any* when he says *all* is rash. The words, therefore, do not necessarily imply that Berkeley held, even for a time, a solipsist view. 48 (perhaps) and 590 stress the privacy of the *measure* of time; so, too, do the letter to Johnson and *Princ.* 98 ('estimated'); but there can be a private measure of a public continuum. On the other hand, it is important to note that in *Princ.* 98 the words 'is participated by all beings' are used with a clear reference to the Newtonian conception of time, which Berkeley is attacking; but, again, it would be rash to force into those words an implicit

#### NOTES ON THE ENTRIES

denial of all public time, especially as he has just before mentioned 'such a time' which is common at least to master and servant.

Berkeley denies abstract and absolute time, and I think we might say that he denies impersonal time; but he did not publish any full theory of time; he certainly held that time is the succession of ideas in the mind; but there is no need to give a subjectivist, much less a solipsist, turn to that phrase; the ideas have their private and personal aspect; in so far as they are in my mind, they are mine and not yours, as is the air I breathe. But they have their public aspect too; they are God's ideas, given by Him to all, forming the course of nature, shared by many, accessible to all, as is the air we breathe.

11. 'in one sense,' Berkeley consistently denies that finite, sensible extension is infinitely divisible, and the limitation here is to be interpreted by his words, 'Whatever may be said of extension in abstract, it is certain sensible extension is not infinitely divisible' (*TV* 54); he was prepared to admit that abstract extension, or the 'extension of matter' (*CPB* 81) could be in thought infinitely divided.

Infinite divisibility was accepted almost universally in Berkeley's day (Bayle was a notable exception), and he devotes much attention to the problem in the early part of the *CPB*, *viz.* 17, 21, 26, 67, 72, 75, 81, 132-3, 236-7, 247-8, 261, 263, 314, 322-3, 342, 364, 393, 462 (*cf.* 877). He touches on the infinite divisibility of time (see 8n) and of magnitude in general (see 132-3), but he is chiefly concerned with that of extension.

From these entries and from the discussion of the problem in *Princ.* 123ff. we see that Berkeley objected to infinite divisibility on the following grounds: (1) it gives rise to many geometrical paradoxes, and fosters that extreme subtlety of mathematical reasoning exemplified in the doctrine of fluxions, (2) it entails a depreciation of our faculties, especially of our senses, (3) it encourages false abstraction, (4) it runs directly counter to his New Principle, for when the mathematician takes his doctrine objectively, that is, when he goes beyond the assertion, 'I can go on dividing,' and asserts, 'this is infinitely divisible and consists of an infinite number of parts,' he has to assume the existence of what is not perceived, the 'something we know not what.' In opposition to the infinite divisibility Berkeley advanced his own theory of indivisible, sensible points, or *minima*, on which see 59n; on extension, see 18n.

#### NOTES ON THE ENTRIES

12. Cf. 118, which gives the reference to *Locke* II xiv 19, 'The revolutions of the sun and moon the properest measures of time.' Being immedately perceived they immediately measure our train of ideas (see 4n), and since our train of ideas, in its turn, measures our duration, the 'revolutions' measure our duration 'mediately,' i.e. indirectly.

13. 'onely' is not depreciatory, but is an implicit denial of the Newtonian view (see Berkeley in *Princ.* 110) that there is an absolute time outside the mind, as well as a relative time within the mind; on time, see 4n.

14. Locke (II xvii 16) rejects the classical conception of eternity as simultaneity, and resolves it into infinite succession. Berkeley here adopts this suggestion, and tries to explain immortality as an indefinite continuance of the train of ideas.

In *Princ.* 141 (1st ed.) he declares the immortality of the soul 'a necessary consequence' of his doctrine, and the hesitation expressed in this entry does not represent any serious doubt about immortality, but merely reflects the fluidity, at this stage, of his psychological terms. In 814 the immortality of the soul 'taken for the Will' is admitted; but it must be remembered that the identification of 'mind, spirit, soul, or my self' with one another and with the will or active being was worked out very gradually in the *CPB*.

A study of the phases through which the terms *soul* and *mind* pass in the *CPB* is needed for a full understanding of Berkeley's doctrine of existence in the mind.

In this entry the *soul* is unimportant compared with the *person*, which is the bearer of immortality; in 25 the two are almost equated, and the question is asked whether they are completely known; in 44 and 154 attempts are made to define the soul; but perhaps the soul may be known, and yet not defined, 178; in any case it is not to be known by *idea*, 230; in 286 we reach the important transitional position of mind active and mind passive. A big step forward is taken in 478 by the raising of the question, How is the soul distinguished from its ideas? Hitherto soul and ideas have not been distinguished; hence the doubt in our present entry about the soul's immortality. After an interval we reach the striking series of entries, 576-81, where the identity of soul and mind with their contents is roundly asserted; in 622 extension and motion are virtually united to the soul's essence; in 637 the possibility of an unknown

#### NOTES ON THE ENTRIES

thinking substance of ideas is granted. Another pause for reflection, and the early phase is over ; in 712 the soul is the active thing, the will, and therefore distinct from ideas, which are passive ; 478a, a *verso* addition, is to the same effect ; 788 fixes the terminology, as in the *Principles*, of will, spirit, and soul ; and in 863, 878, and 882 mind is distinguished from body and extension.

15. 16. Reflections on the rate of succession of ideas, probably founded on *Locke* II xiv 6-12, cf. *Princ.* 14 ; on time, see 4n.

17. Cf. 824. Epicurism, Hobbism, Athcism, and idolatry are traced to materialism in *Princ.* 35, 92-4. The mention of the fall of Adam is curious ; presumably Berkeley means that materialism is the original sin of intellect. Malebranche (I v) traces the error of the senses to the Fall. Idolatry, literal and figurative, is traced to materialism again in 411 ; for materialism is the substitution of 'some blind unthinking deputy' for God (*Princ.* 150), and what the representative idea is to the mind of the thinker, the idol is to the heart of the worshipper. On 'divisibility,' see 11n ; on substance, see 80n.

18. There are many entries on extension ; Berkeley had to study it closely, because of the popular association of space with matter, and because his argument required him to trace the connection between space and the secondary qualities and to establish the heterogeneity of visual and tactal space.

That extension is not without the mind is asserted also in 33, 37, 121, 249, 270, 290, 342, 801, 878, 882, the last three of these entries making the important provisos that extension is distinct from the mind, is not a property or mode of mind, and is independent of *our* mind ; extension is a sensible quality, and visible extension, in particular, is colour, or the co-existence and continuity of colours, 78, 164-5, 242, 253, 318, 328, 362, 363a, 494, 711 ; it is composed of minimal points, visible and tangible, 78a, 287, 365, 440 ; any other extension is an abstract idea, 111a, 328, 365a, 440, *TV* 122ff., *Princ.* 116ff. ; extension is not a simple idea, 105, 167 ; pure space is considered in 135, 290, 695, *TV* 126, *Princ.* 117 ; extension and matter are considered together in 37, 40, 269, 288a, 299, 325 ; on infinite divisibility, see 11n ; on the hetero-

#### NOTES ON THE ENTRIES

gencity of visible and tangible extension, see 28n. Note that in some entries Berkeley uses *extension* as the equivalent of *magnitude*.

19. 'Those odd paradoxes, that the fire is not hot, nor the wall white' (*Princ.* 99) are mentioned again in 392. Berkeley traces them to 'a twofold abstraction,' *viz.* abstraction of *esse* from *percipi*, and of primary from secondary qualities. His own teaching rests on the reality of the sensible world, and defends the solidarity of primary and secondary qualities and the inseparability of both from perception.

The term 'immaterial hypothesis' (cf. 71) on the second page of the *CPB* along with a summary (18–24) of its main tenets and arguments is noteworthy. Berkeley had reached immaterialism and had thought out its consequences some time before he began the *CPB*; cf. 'a long and scrupulous inquiry' (*Princ.* Pref.) and 'the opinion of matter I have entertained some years' (letter of 6th September 1710, *Rand*, p. 83). The word 'hypothesis' may imply lack of full conviction—in which case it points to the fact that Berkeley had not yet come on his intuitive New Principle, but was at the stage of his 'first arguings' (see next note and 265).

20. This entry originally had the marginal letter *P*, index of the small group (about 35 in number) dealing with 'Primary and Secondary Qualities.' This was Berkeley's first 'method of arguing' (see previous note), *viz.* 'after the same manner as modern philosophers prove certain sensible qualities to have no existence in Matter, or without the mind, the same thing may be likewise proved of all other sensible qualities whatsoever' (*Princ.* 14). In section 15 he remarks on the insufficiency of this line of proof. The 'modern philosophers' are Locke and the Cartesians, especially Malebranche. Locke's account (II viii 9ff.) of the primary and secondary qualities and their ideas is not altogether clear or consistent; he confuses idea and quality, and gives the impression that the secondary qualities are in the mind, but he insists that 'powers' to produce them in us are in the thing. Malebranche gives the name 'sensible qualities' to what Locke calls 'secondary'; Locke virtually places them in the mind; Malebranche goes further and makes them 'modifications' of the mind. Bayle (*Pyrrho* and *Zeno*) says, with Berkeley, that the arguments which apply to the one group of qualities apply also to the other group.

#### NOTES ON THE ENTRIES

21. For Berkeley, the supposition of length without breadth is absurd, as involving an insensible idea, *i.e.* an idea which is no idea ; he admits that we can consider length and breadth separately, 254, 722, but to suppose that they really exist separately is to be guilty of false abstraction, 365a, 483 ; length without breadth is discussed further in 85, 342, 365 ; on infinite divisibility, see 11n.
22. 23. Anticipations of the New Principle, *esse est percipi* ; *nec quid, nec quantum, nec quale*, also in 517, is a description of matter, founded on Aristotle, *Metaphysics*, Bk. VII c. 3, quoted by Collier, *Clavis Universalis*, II 9.
24. A hasty deduction from immaterialism, panpsychist in character. Berkeley's 'second thoughts' are contained in later entries such as 437, 547, 563, 686a, 863, where, exactly as in the *Principles*, he teaches explicitly the existence of 'other things' (ideas) which depend on mind, but are not mind, nor modes of mind.
25. For the development of Berkeley's views on the soul, see 14n ; the term *person* is freely used in the early part of the *CPB* ; in 713 he records his decision not to make much use of it, owing to its theological associations.
26. On infinite divisibility see 11n ; this argument is developed in *Princ.* 47, 123-4 ; Bayle (*Zeno*) has a similar argument.

27. Answered in the negative, *TV* 137. The 'jocose problem' propounded by Molyneux in his letter to Locke of 2nd March 1693 (*Some Familiar Letters between Mr Locke and Several of his Friends*, p. 37) was inserted by the latter in the second edition of the *Essay* (II ix 8).

The Molyneux Problem supposes a man blind from birth able to distinguish by touch between a cube and a sphere of the same metal, and asks, 'Suppose then the cube and sphere placed on a table, and the blind man to be made to see ; query, Whether by his sight, before he touched them, he could now distinguish and tell which is the globe, which the cube ?' Berkeley refers to the problem again in 32, 49, 58, 59, 62, 95, 97, 100, 121, 174, 294, 307, 454 ; he reproduces it with comments in *TV* 132, and refers to it in *TV* 41, 79, 137,

#### NOTES ON THE ENTRIES

Appendix (2nd ed.), *Princ.* 43, *TVV* 45 and *ib.* 71, where he gives a résumé of the Chesheden case (for this and other cases of cure, see *Fraser* II p. 410ff.).

Locke and Molyneux answered the query in the negative, Berkeley thought the man would not understand the question at all, Leibniz after a full discussion (*Nouveaux Essais* II ix 8) decided that if the man be informed that the two objects are cube and globe, he will know which is which; but that if he is not so informed, he will not at first connect either object with the cube and globe he has touched.

Locke uses the problem merely to illustrate mental interpretation of the data of sense; Berkeley gives it a much wider application, using it for a variety of purposes, but chiefly to establish by means of it the heterogeneity of visible and tangible ideas; see next note.

28. Locke taught that we see and touch the same thing, or, in his technical language, 'We can receive . . . the ideas of our extension, figure, motion, and rest of bodies, both by seeing and feeling' (II v). Berkeley denied that we see and touch the same thing, and to establish the heterogeneity of visible and tangible ideas was a main aim of his *Theory of Vision* (1, 121-145; cf. *TVV* 41, 'this main part and pillar thereof'). The heterogeneity is much discussed in the early part of the *CPB*, but almost drops out of sight in the latter part; in the *Principles* it appears only in sect. 44, where he deals with the *Theory of Vision*. The heterogeneity was an important *interim* argument, for if the visible idea is to act as sign of the tangible, the two must be two and not one; but once the full doctrine of things as 'collections of ideas' is stated (*Princ.* 1), the question whether the types of constituent ideas are like or unlike, the same or different, loses much of its significance.

In the *CPB* Berkeley is chiefly concerned with extension, visible and tangible, but he does not lose sight of figure and motion; his main argument for the heterogeneity is founded on the results of his analysis of the Molyneux Problem, 32, 49, 58-9, 95, 100, 174; but he attempts other lines of proof, 35, 49, 57, 61, 69-70, 103, 213, 226, 243, 295, 297, 328, 441; he applies the doctrine of heterogeneity to the minimal parts of the ideas, the *minimum visible* and *tangibile*, 70, 441-2, 710, 869; he brings the other senses into comparison, 138, 241; and he tries to answer the obvious question, If the objects of sight and touch are so different in type, why do they commonly go by the

#### NOTES ON THE ENTRIES

same name :—28, 42–3, 54, 91, 114, 240 ; he says in 101 that the objects of geometry are tangible, not visible ; and finally he turns his attention to the nature of the connection between the two types of object, and argues that it might have been otherwise, that it is a customary connection based on experience, and is not a necessary connection, 174, 181, 224–5, 246, 846.

29. The ancient problem of the relation of the diagonal of the square to the side is discussed also in 258, 263–4, 469 ; in spite of received opinion to the contrary, Berkeley argues that diagonal and side are commensurable in particular squares. Incommensurability, on which turn several of the mathematical problems discussed in the *CPB*, raises the question of the nature of point and line, and therefore of the infinite divisibility. Cheyne (*Philosophical Principles of Natural Religion*, IV 7) calls the incommensurability ‘the most perfect and unavoidable proof’ of the infinite divisibility. Berkeley denied both doctrines, holding that finite lines consist of finite parts, or *minima* ; see *Princ.* 124–5.

30. Newton’s doctrine of motion absolute and relative, outlined in his *Principia*, *Schol. ad def.* viii, is criticized by Berkeley in 316, 451, 455–6, *Princ.* 111–5, and in his letter to Johnson of 24th March 1730 (*Fraser* II p. 19) ; see also *Mot.* 16–7, 32. For Berkeley there is no motion other than relative. Newton’s doctrines of fluxions, colour, and gravitation also are discussed in the *CPB*.

31. Explained by 119, 319, and *Locke* II xvii 14 ; cf. *TV* 124, ‘figure is the termination of magnitude,’ and *Anal.* 31. The ‘compleat positive ideas’ (*prima manu*) refers to Locke’s argument (*loc. cit.*) that we have no positive idea of infinity.

32. Because the tangible figures which he knew would not at first, Berkeley held, be suggested by visible figures ; for the Molyneux Problem, see 27n. William Molyneux (1656–98), of Huguenot family settled in Dublin, scientist, philosopher, and politician, friend and correspondent of Locke (see *Some Familiar Letters between Mr Locke and Several of his Friends*), promoter of the Dublin Philosophical Society, translated into English Descartes’ *Meditations* (1680) and wrote *Dioptrica Nova* (1692, to which Berkeley’s *Theory of Vision*

NOTES ON THE ENTRIES

on its technical side is much indebted), and *The Case of Ireland*, etc. (1698). His son, Samuel, who also rose to eminence, was Berkeley's pupil in Trinity College, and to him the *Miscellanea Mathematica* is dedicated.

33. 34. 35. 36. 37. 37a. Contain in outline most of Berkeley's teaching about space (see 18n). Space is not 'incompatible' with thought, i.e. the sharp contrast between the two, dear to the Cartesians, is unfounded. Space cannot exist without thought, yet cannot think ; it is concrete not abstract, two-dimensional not solid ; there is no 'pure space' or vacuum, nor does space exist in matter ; 96, 583 ; cf. *TV* 122-7, *Princ.* 116-7 ; for the possibility of matter's thinking (34) see *Locke* IV iii 6 ; for sensations 'perfectly known,' see *Princ.* 87 ; for the perception of planes and solids, see 106, and *TV* 157-8 ; on the vacuum, see *TV* 126, *Locke* II xiii 21-3 ; on thought as active, see 153n.

38. The answer to the query must be No ; for they are heterogeneous (see 28n and *TV* 137). In 54 the same question is raised about extension, and at first apparently answered in the affirmative ; but subsequently the words 'is proportional to tangible extension, also' were bracketed. Berkeley is on the question, How do visible and tangible come to be called by the same name ? See 43 and *TV* 139ff.

39. The succession of ideas, for Berkeley, constitutes time, and he was therefore interested in the variations in the rate of succession both in dreams and in waking life. See 4n.

40. 'but etc.', i.e. but it is not so determined, for *ex hypothesi* matter lies outside the mind, whereas size and figure are determined by the mind ; see 65, 325, *Princ.* 11. Other hypothetical arguments against matter are to be found in 67 and 81 (if matter, then the infinite divisibility) and in 68, 269, 836 (if matter, how can beauty, proportion, and the sorts be explained ?) and in 131 (if matter, then it affects us not). These arguments are for purposes of exposition, and do not necessarily imply any serious doubt in Berkeley's mind at this time about immaterialism. On extension, see 18n.

41. The 'direct & brief demonstration' appears no doubt in *Princ.* 29, a

#### NOTES ON THE ENTRIES

passage clearly modelled on *Locke*, IV xi 5 with the substitution of God for Locke's 'brisk acting of some objects without me.'

Locke's intricate theory of active and passive powers, according to which secondary qualities 'are nothing in the objects themselves, but powers to produce various sensations in us by their primary qualities' (II viii 10) seems to have been taken over in a spiritualized form by Berkeley, the powers being located in Deity instead of in matter; but he outgrew part of the Lockian doctrine while filling the *CPB*; for in the entries 52, 84, 155, 293, 293a, 298, 433, 461, 493, 621, we see him examining the notion of power, confining it to spirit, and finally equating it with the causal relation, and making God the cause of all ideas of sense.

42. Cf. 114. Hecht in his note on the entry says that the German Count is apparently E. W. von Tschirnhaus, whose *Medicina Mentis et Corporis* was published in 1687 at Amsterdam. The story was possibly about the 'complication' of sense data, like those in *Locke* III iv 11, 12, intended to illustrate the heterogeneity of sight and touch.

43. Cf. 38n; this question, which arises out of Berkeley's doctrine of the heterogeneity of sight and touch (see 28n), is formally asked and answered in *TV* 139ff. The ultimate answer is that customary connection tends to make sign and thing signified indistinguishable. The asterisk in the margin is probably the + sign erased.

44. As Locke does (III iv 4ff), Berkeley at first takes definition seriously; he deals with definition of the soul again in 154, 178, of colour in 153, of extension in 178, 320, of idea in 507, of God in 845, and in general in 162, 562, 853. In his publications he says little about definition as such. On knowledge of the soul, see 14n. This scholastic approach to questions of psychology was only a passing phase.

45. Slow down the train of ideas, and apparent motion may become apparent rest. All motion is, therefore, perceived motion, relative to mind, and there is no way of detecting the supposed absolute rest and motion of supposed external bodies; see 30n.

#### NOTES ON THE ENTRIES

46, 47. On likeness; against the representationist view that our ideas are pictures and likenesses of the material thing, and in particular against Locke's principle, 'ideas of primary qualities are resemblances; of secondary, not' (II viii 15). Berkeley discusses the question further in 51, 299, 484, 496, 551, 861-2, 885, *Princ.* 8-9, and sets out his position in formal propositions as part of the 'demonstration' of the New Principle in 378 (props. 13-19).

48. Because time is the succession of ideas, 'Each Person's time being measured to him by his own Ideas,' 590; see 4n and 9n.

49. Of these three arguments for the heterogeneity of the visible and tangible (see 28n) the first, from the relativity of distance and size, is developed in *TV* 61, the second, from his own variety of the Molyneux problem (see 27n) in *TV* 110, the third, from the original Molyneux problem, in *TV* 132-3.

50. 51. These are, in effect, the two heads of the argument against matter: (1) matter not being an idea cannot be perceived, (2) matter cannot be *like* what we perceive (see 46n), for comparison can only be between ideas.

52. The active Being is God; on the 'powers' theory, see 41n.

The problem of the reality of body becomes for the immaterialist the problem of the perceivable. This is one of the most carefully studied problems of the CPB, and the discussion of it, continued in 79-80, 84, 98, 185, 185a, 228, 282, 288, 293, 293a, 298, 304, 305, 312, 408, 429, 446, 461, 472, 473, 474, 474a, 477, 477a, 493, 518, 535, 546, 546a, 550, 656, 777, 800, 801, 802, 807, shows that Berkeley's views fluctuated considerably during this period; the fluctuation amounts at times to flat contradiction, and the reader should note the number of *recto* statements, *viz.* 185, 293, 474, 477, 546, corrected on the *verso* (98 is on the *verso* and represents the later view).

The existence of body when not perceived by man is asserted throughout the series; but at first this existence is only the shadowy existence of 'powers in the active Being.' The 'powers' theory, here accepted, is repeatedly criticized in later entries, and is finally shelved (802); while Berkeley held it, the existence of the perceivable was to him 'not actual' (185, 293a), and his assertion of the real existence of unperceived bodies seems to have been

#### NOTES ON THE ENTRIES

little more than a principle 'to answer objections' (312), to be understood in the conditional mood, *viz.* that if I think of them, they exist (472), all things being 'entia rationis' (474). But on the page opposite the last-mentioned entry we meet the astounding correction, 'according to my Doctrine all are not entia rationis' (474a). That is a change of view, not of terms; and on the *verso* of the next page Berkeley draws the vital distinction between matter, on the one hand, and 'bodies & their qualitys,' on the other hand, granting that the latter 'exist independently of Our mind' (477a). He has come to realize that immaterialism is strengthened, not weakened, by the admission of sensible bodies, perceived by God when not perceived by man. That is his position in the latest entries of this series (800-7), where he distinguishes his view from the Cartesian, and asserts that 'the things the effects themselves [*i.e.* not the powers] to really exist even w<sup>n</sup> not actually perceiv'd but still with relation to perception.' That too is the position of the *Principles*; see sections 45-8, the main discussion of unperceived existence, where after an appearance of hesitation Berkeley decides firmly that annihilation, perpetual creation, and intermittency, do *not* follow from his principles, and warns the reader not to conclude from the *esse est percipi* that objects of sense 'have no existence except only while they are perceived by us'; for the perceptible and identity, see *Dials.* pp. 466ff. Cf. my 'Berkeley's Doctrine of the Perceivable,' *Hermathena*, No. LX. 1942.

53. 53a. Locke (II ii-vii) taught that simple ideas are the material of all our knowledge; some, e.g. colours, enter the mind by one sense only; some, e.g. space, figure, rest, motion, by more senses than one; some by reflection only, *viz.* perception, will, and their modes; some, *viz.* pleasure, pain, power, existence, unity, and succession, enter 'by all the ways.' This doctrine is much discussed in the early part of the *CPB* and appears to be accepted; it drops out of sight towards the end, and does not reappear in the *Principles*. Simple ideas are mentioned twice in the *Principles* (13, 98) in connection with abstract ideas; see also Introd. to *Princ.* 22, "to see what ideas are included in any compound idea," where the *Draft Introduction* (Fraser III p. 381) for 'ideas' has 'simple ideas.'

Berkeley analyses almost all Locke's examples of simple ideas: succession here and in 167, 460; extension in 105, 134, 167, 460; magnitude in 133;

#### NOTES ON THE ENTRIES

power in 134, 461, 493; colour in 134, 151-3, 484, 484a, 551, 562, 662; motion in 167, 450, 460; time in 167, 460; number in 167; existence in 408, 670-1; unity in 545; in several cases he shows that the supposed simple idea was in fact compound; but at the earlier stage he accepted the doctrine as a whole, and he planned to discuss it in a 'preliminary discourse,' 139, 570, and grounded upon it one of his 'demonstrations' of the New Principle (378, 12-15); see also 179, 222, 280, 496, 526, 664, 760, 885.

The *verso* comment, no doubt a later addition, is clearly meant to qualify and correct the *recto*, and it points to Berkeley's doctrine of abstract ideas (see 318n), developed while he was filling the *CPB*, as the source of his dissatisfaction with Locke's doctrine of simple ideas; analysis had shown him that the simplest of the simple ideas, which enter 'by all the ways,' existence, unity, and succession (545, 670-1, cf. *Princ.* 13) were not ultimate data, but abstractions from reality.

54. Cf. 'The visible square contains in it several distinct parts, whereby to mark the several distinct corresponding parts of a tangible square' (*TV* 142). Berkeley is trying to answer the objection, If visible and tangible are heterogeneous (see 28n), why are they commonly taken for the same? For the bracketed words, see 38n; on extension, see 18n. Fraser and Johnston misread 'encreas'd' as 'encreated.'

55. An argument *ad absurdum* against external extension, because, for Berkeley, what is sensible is *eo ipso* an idea in the mind. The 'or abstractible' is a later addition inserted sarcastically, no doubt, when he came on his doctrine of abstraction, and decided that non-sensible extension is an abstract idea.

56. 'That the principles laid down by mathematicians are true . . . we do not deny' (*Princ.* 118). By 'double sense' may be meant either the two objects, visible and tangible, or the two sorts of truth, theoretical truth, and truth for practice which is only approximate.

57. 57a. An idea such as extension (see 18n) whose hedonic tone is low is readily located in matter, because it makes little call on our regard or activity; cf. 321, 692, *TV* 59; the mistake about the two senses, sight and touch (see 28n)

#### NOTES ON THE ENTRIES

lends further support to matter, and (an after-thought) so does familiarity—‘the constant perception of ‘em.’

58. 59. For the blind man of the Molyneux problem, see 27n; the man would not recognize distance or extension, Berkeley held, till experience had taught him to associate visible with tangible.

Berkeley's doctrine of minimal points, one of the most prolific topics of the *CPB*, is expounded at some length in *TV* 54, 79–83, but is only mentioned once in the *Principles* (132). He probably intended to deal with it in his projected mathematical work, as part of his treatment of infinitesimals; and he would not wish to over-burden his exposition of immaterialism with controversial issues. His early essay *Of Infinites* (which was probably earlier than the beginning of the *CPB* and certainly earlier than its end) shows that his rejection of real qualities infinitely small had been thoroughly thought out.

Berkeley asserted the indivisible minimal point because he denied infinite divisibility; both the assertion and the denial are integral parts of his philosophy, fully stated. He does not deny matter on the ground that all is mind, but on the ground that the object of sense is sensible and composed of sensibles. If by going on dividing a given quantity, we could reach an insensible, the *esse est percipi* is violated, and matter cannot be refuted. Accordingly Berkeley teaches that every sensible line is composed of a finite number of indivisible points, which differ from material atoms in that the points are possible objects of sense. The visible point he calls the *minimum visible*, the tangible point the *minimum tangibile*, or when naming them together, the *minimum sensibile* (abbrev. *m.v.*, *m.t.*, and *m.s.*). Historically the doctrine was related to Cavalieri's mathematical theory of indivisibles (see 346n); it has something in common with the *quantum* theory, and with the psychologists' theory of the least perceptible difference; it conflicts seriously, however, with the traditional geometry.

The *minimum*, for Berkeley, is a concrete, objective reality; the *m.v.* is measurable, and in entries 175, 296 it is clearly connected with Locke's sensible point (II xv 9) ‘which is ordinarily about a minute, and to the sharpest eyes seldom less than thirty seconds, of a circle whereof the eye is the centre.’

*Minima* are defined as the ‘simplest, constituent parts or elements’ of visible and tangible extension, 70; their connection with extension is discussed in

#### NOTES ON THE ENTRIES

78a, 88, 132, 273, 287, 295, 325, 365, 440-1, 445, 470, 516, 520, 530, 558; they measure magnitude, 256, 258, 469, 475, and are indivisible, 343, 346, 438-9, 462-4, 510; the *m.v.* is determined by the visual angle, 218, 296; it is 'fixed,' i.e. constant, 65, 66, 116, 169, 272, 277; *m.v.* and *m.t.* are compared, 710, 869; they are contrasted with mathematical points, 253, 344-5; they are difficult to imagine, 321. Berkeley raises several curious questions about them, showing himself convinced of their existence, but not clear about their nature. Are they extended (273)? Are they coloured (442, 489)? Could sight be enlarged by diminishing the point (175, 219)? Can superior spirits see more points (749, 835)? Can the points be compared with regard to evanescence (480)? Finally we must ask Berkeley whether his *minima* bc the same as his 'homogeneous particles' with which he was to solve objections from the Creation (60, 293).

60. 64. On 'homoeomeries' written *prima manu* in both these entries, see Bacon, *Nov. Org.* I 63, and Bayle, *Anaxagoras*. Homogeneous particles are connected with the difficulty about Creation also in 293. This difficulty is discussed in the long account of creation in the *Three Dialogues*, pp. 470ff., and in Berkeley's letter of 6th Sept. 1710 (*Rand.* pp. 83-4), and is mentioned below in 436, 723; for the Creation, see also 339, 830, 831; on *minima*, see previous note.

61. Probably this entry does not in the main represent Berkcley's own views, see 55, 67, 72; he is trying to see how his doctrine of the heterogeneity of sight and touch (see 28n) would combine with the hypothesis of matter. Several entries on these pages revert to that hypothesis for argument's sake, viz. 64, 65, 67, 68, 74, and are used in the *Principles* (e.g. sect. 47) for answering objections. On extension, see 18n.

62. 'a Blind at 1st,' i.e. a blind man on first receiving sight (see 27n). 'In a point,' i.e. not distant; 'distance being a line directed endwise to the eye, it projects only one point in the fund of the eye,' *TV* 2; cf. *TV* 41, *CPB* 97, 835.

63. Glasses, i.e. the lenses used in microscope, telescope, and spectacles, usually opposed to the speculum or mirror. Molyneux's *Dioptrics* aims at showing 'the properties of glasses.'

#### NOTES ON THE ENTRIES

Dioptrics furnished Berkeley with three problems : (1) the 'Barrovian case' (*TV* 29-33) which led Tacquet to demolish the principles of his own *Catoptrics*, and led Barrow to desiderate a fuller knowledge of 'the manner of vision,' and which Berkeley claims to have solved by his theory, (2) the Molyneux conjecture about the *locus apparenſ* of the object, discussed in *TV* 40, and dismissed, (3) the magnifying power of the microscope, discussed in *TV* 85-6. Other entries on glasses (mostly concerned with magnification) are ; 94, 148, 182-3, 186-91, 197-9, 229, 232, 236-7, 249, 278, 324, 360, 366.

The invention of glasses drew attention to the relativity of visible magnitude, and so helped to refute the opinion of bodies outside the mind. On the other hand, the invention had also had the opposite effect, as Berkeley points out in 236-7 (cf. 94, 603), by making men assign the wrong cause of magnification and accept the infinite divisibility. Thus by showing the variability of sensible things glasses had promoted immaterialism, but by revealing the presence of unsuspected particles they had told against it.

65. 66. It is commonly supposed that matter is fixed while sense data vary. Berkeley here argues that the opposite is the case. The *minimum visibile* is fixed : take an *m.v.*, and let there be in supposed relation to it a particle of material extension ; then this particle will vary in size and shape as it approaches or recedes from the observer ; but there will be no corresponding variation in the *m.v.* Therefore the supposition of material extension is absurd.

Berkeley goes on to query the nerve of this argument. Is the *m.v.* fixed ? He discusses the question in 116, 258, 272, 277, and gives the affirmative answer. 'The *minimum visibile* is exactly equal in all beings whatsoever that are endowed with the visive faculty. . . . Of these visible points we see at all times an equal number.' (*TV* 80-3.)

67. Similarly in *Princ.* 47 in answer to the Fourth Objection Berkeley writes, 'It follows there is an infinite number of parts in each particle of matter. . . .' On infinite divisibility, see 11n. In this entry and the next he is arguing 'upon the principles of others,' see 40n.

68. 'beauty & proportion' (see 269, 836 ; *Princ.* 109, 146 ; *Maleb.* I vi) imply the work of mind. Therefore matter, even if its existence be granted for the sake of argument, is not a sufficient explanation of the world.

#### NOTES ON THE ENTRIES

69. 70. There is no proportion (in all cases, at any rate) or common measure between the visible and the tangible. Does that prove them heterogeneous (see 28n) ? Berkeley is in some doubt about the answer. In 38 the question is raised with regard to motion ; in 54 it is raised with regard to extension (see 18n), and is at first decided in the affirmative, but subsequently the decisive words were bracketed. In 70 Berkeley answers in the negative. In *TV* 131 he accepts the absence of proportion as a good line of proof. On the *punctum*, see 59n.

71. Locke (II xxiii 23ff.) discusses the pressure of air and ether, and decides that neither is the adequate cause of cohesion. For Berkeley 'the dispute ceases' because cohesion, like other physical facts, 'depends entirely on the will of the Governing Spirit, who causes certain bodies to cleave together . . .' (*Princ.* 106, cf. *Maleb.* VI ii 9).

72. 'Our idea we call extension,' i.e. actually apprehended extension ; note the correction of 'of' to 'we call' (see 115n). Both the infinitely small particle and the infinitely great expanse involve, for Berkeley, the absurdity of unperceived existence. For the infinitely great and small, see *Locke* II xvii 4, 12 ; on infinite divisibility, see 11n.

73. Another reason against infinitely great extension (see previous note). This is the first mention of the optical angle, for which see also 150, 174, 182, 191, 195-8, 205-6, 218, 229, 233, 443, 603. That lines and angles are not the means whereby we judge distance, magnitude, and situation is taught in opposition to the geometrical opticians in *TV* *passim*. Berkeley asserts that such lines and angles are not perceived by sense, do not exist in nature, and that if they did exist and could be perceived, they would not explain the phenomena of vision proper, as distinct from the behaviour of rays of light and optical instruments : but he concedes a certain value to the conception of them, and occasionally, as here, he makes use of the conception ; see *TV* 38, 78.

In the *TV*, though not clearly in the *CPB*, he distinguishes two types of optical angle, the angle of binocular vision, and that of monocular. For the former we must imagine a triangle whose base is the distance between the two eyes, and whose sides are the optical axes which concur at the object making 'the lateral angles' and 'the angle of the optic axes' (*TV* 19) ; if

#### NOTES ON THE ENTRIES

the latter was obtuse, it was considered a sign of near distance, if acute, of far distance. Of it Malebranche (I ix) writes, 'The first, the most universal, and sometimes the safest way we have, whereby to judge of the distance of objects, is the angle made by the rays of our eyes, whereof the object is the vertical point.' For this angle Berkeley would substitute 'the disposition of the eyes.' For the angle of monocular vision we must suppose a triangle whose base is 'the breadth of the pupil' (*TV* 21), the sides being formed by the diverging rays coming from the object to the pupil, the nearer object sending the more diverging rays. For the angle of monocular vision Berkeley would substitute 'confused appearance.' Both types are dealt with in *Mol.* pp. 113-4.

74. In close agreement with the argument of *Princ.* 18; cf. 359; for ideas and impressions on the brain, see *Locke* II viii 12 and *Dials.* pp. 421-2.

75. Berkeley here distinguishes between abstract unity, to which the notion of division does not apply, and the concrete unit, or one thing, which, on his theory, is divisible but not infinitely divisible, being composed of indivisible points. According to Locke unity is the most simple of our ideas, and is suggested to the mind 'by all the ways' (II vii 7 and xvi 1). Berkeley denies that unity is a simple idea; it is no idea, but a mere word, 545, 714, 746; mathematicians mistakenly suppose it to be infinitely divisible, 342; it is really an abstract idea, *Princ.* 13, 120. Cf. *TV* 109; on infinite divisibility, see 11n.

Isaac Barrow (1630-1677) was first Lucasian Professor of Mathematics at Cambridge. His works include *Lectiones Opticae et Geometricae* (1669) and *Lectiones Mathematicae* (1664-66). He is often mentioned in the *CPB*, viz. 170, 263, 334, 362, 384, 462, 501, 510 (in 564 other editors read 'Barrow'; but 'Bacon' is the true reading), and Berkely seems to have read his works with care.

Berkeley was interested in (1) the 'Barrovian case,' *Lect. Opt.* XVIII 13, stated as a problem in *Mol.* I prop. 31. 9, and discussed in *TV* 29-40, (2) Barrow's account of the abstract point as virtually 'nothing'; e.g. 'A geometrical point is much better compared to a cypher, or arithmetical Nothing' (*Math. Lect.* III 6), (3) Barrow's arguments against indivisibles; his chapter *Of the Divisibility of Magnitude* (*Math. Lect.* IX) marshals most of those

#### NOTES ON THE ENTRIES

arguments against indivisibles and for the infinite divisibility which are discussed in the *CPB*.

76. These are Locke's words, quoted again in 534, and referred to in *TV* 48 as one of the reasons why we think we see and touch the same thing. On primary qualities, see 20*n*.

77. For 'large numbers' cf. 217, *Locke* II xvi 6, *Maleb.* VI i 5. On number, see 104*n*.

78. 78a. Both parts of 78 give Locke's views ; for the second part, see *Locke* II iv 5, 'the extension of body being nothing but the cohesion or continuity of solid, separable, movable parts ; and the extension of space, the continuity of unsolid, inseparable, and immovable parts.' Berkeley does not endorse this view, and on the *verso* he tentatively advances his own view in terms of visible and tangible points, on which see 59*n*.

Solidity is discussed also in 105-6, 108, 114, 215, 533, 840 ; it is expressly equated with the third dimension or depth (105-6), and the point of all these entries is that solidity is a tangible, not a visible, quality. Hence the appositeness of Locke's illustration ; the flint must be placed between his hands, not in front of his eyes. Solidity was distinctive of Locke's list of primary qualities, and in the form of resistance or impenetrability it still figures in the popular conception of material substance. Berkeley in his books follows for the most part the Cartesian formula, 'extension, figure, motion,' but he does not ignore solidity. In *TV* 45, 135 he argues that solidity is perceived by touch and not by sight ; *ib.* 154*ff.* he has a passage on mathematical solids ; in *Princ.* 116 he deals with tactful resistance ; solidity is equated with impenetrability in the account of Locke's doctrine (*ibid.* sect. 9) ; it is accepted as a real, sensible quality (sect. 37) ; and in section 11 (cf. sect. 67) the argument is advanced that solidity cannot be conceived without extension, and therefore cannot exist in an unthinking substance.

79. 80. Michel-Angelo Fardella (1650-1718) of Sicily, a Franciscan, physicist and philosopher, wrote *Universae Philosophiae Systema* (1691), *Universae Usualis Mathematicae Theoria* (1691), *Animae Humanae Natura* (1698). Bayle (Zeno) says that Fardella in his *Logic* asserts the same doctrine as Malebranche, *viz.*

#### NOTES ON THE ENTRIES

that the existence of the external world is known by revelation, and not by reason.

Berkeley himself says (686a) that Malebranche seems to doubt of the existence of bodies ; he himself is quite sure of their existence, and he repeatedly declares that his Principle is the reverse of scepticism, because scepticism takes things to be distinct from ideas, while he identifies ideas of sense with things ; see 304, 411, 491, 563, 606, 863, *Princ.* Title, Pref., and sects. 40, 87-9, etc. His assertion of body perceived by sense is as much a part of his philosophy as his denial of matter.

Note the correction of 'without us' to 'certainly' ; Berkeley does not allow that body is external to mind, as matter is said to be ; but towards the close of the *CPB* (e.g. 882) and in *Princ.* 90 he admits externality in the senses there specified. The reference to Locke appears to couple him with the sceptics in respect of his 'sensitive knowledge' (Book IV ii 14). On 'combinations of powers' see 41n ; on the reality of body, see 52n ; on certainty and demonstration, see 163n.

The 'unknown substratum' is spiritual substance. The *CPB* entries on substance are mostly concerned with Locke's doctrine, or they spring from it. Locke (I iv 18) says that we have no idea of substance 'but only an uncertain supposition of we know not what . . . which we take to be the *substratum* or support of those ideas we do know.' Locke also says (II xxiii 30) 'the substance of spirit is unknown to us ; and so is the substance of body equally unknown to us.' Berkeley has these passages in view in 700-1 ; in 89 he mentions the well-known passage about the elephant and the tortoise ; and in 179 he instances from *Locke* II xxvi 1 the looser use of the term *substance* for 'a collection of simple ideas,' i.e. sensible qualities.

Berkeley maintains substance in this loose sense in 512, 517, 700, 724 ; with regard to substance 'in the philosophic sense' his course is not so clear ; he rejects material substance, and maintains that there can be no extension without a thinking substance, 17, 270, 288a, 597, 622 (see also 413, 785) ; but he has great difficulty with thinking substance, and he is uncertain whether spirit is known, or is, as here, 'an unknown substratum,' see 194, 194a, 637, 672. In the *Principles* he speaks clearly on material substance, sects. 19, 37, etc. ; on spiritual substance he is less clear, sects. 27, 36 ; broadly his position is that there are spiritual substances, and they may be known, but not as ideas are known.

NOTES ON THE ENTRIES

81. Berkeley teaches that from the nature of the case there can be no likeness between a known idea and an unknown somewhat, see 46n ; here he adds the infinite divisibility (see 11n) as a further point of contrast. This is an *ad hominem* argument reappearing in *Princ.* 47. Berkeley does not seriously entertain the hypothesis of matter.

82. A material cube should, by definition, have its edges without breadth, but an acute sense (*cf. Princ.* 47 and *Locke* II xxiii 12–13) would see their breadth.

83. This entry has been taken to be Berkley's own opinion, paradoxically expressed, a corollary of the *esse est percipere*, asserting the intermittent existence of the subject to match that of the object. If he ever seriously held that view, he did not hold it for long ; and in view of 590, 'No broken Intervals of Death or Annihilation,' and of his refusal (*Princ.* 48) to adopt the doctrines of annihilation and intermittency in regard to the object, we should interpret the entry, I think, as either (1) an objection noted down for discussion, or, preferably, as (2) a *reductio ad absurdum* of the infinite divisibility of time, a doctrine which 'lays one under an absolute necessity of thinking, either that he passes away innumerable ages without a thought, or else that he is annihilated every moment of his life' (*Princ.* 98, *cf. Siris.* 312).

84. To be taken closely with 282 (reading *dei* for Fraser's *rei*) ; Berkeley is not here considering finite spirits, but is asking whether the divine cause of the perceivable should be viewed as one or many ; for the 'powers' theory, see notes on 41 and 52.

85. For Berkeley length without breadth is an abstraction, supporting the notion of infinite divisibility (see 11n and 21n), of which one of the stock proofs was the intersection of lines in a point.

The inseparability of colour and extension, urged also in 111, 121, 242, 253, 318, 362, 494, is used as an argument against matter in *TV* 43, *Princ.* 99, and against abstract ideas in *Princ.* Introd. 7.

'Every position,' i.e. of the observer ; *cf.* 87, 120.

86. This query should be answered in the negative when kept in terms of

#### NOTES ON THE ENTRIES

idea, as in 557 ; but if expressed in terms of points, as in 558, it should be answered in the affirmative ; see notes on 445–6.

87. 88. Locke (II xiii 4) says that men ‘ settle in their minds the ideas of certain stated lengths, such as are an inch . . .’ Berkeley refers to this passage in the *disputatio* (see p. 473), and says ‘ Inches etc not settl’d stated lengths . . .’ ; but in *TV* 61 he writes, ‘ Inches, feet, etc. are settled stated lengths,’ solving the apparent contradiction, as in 297, by showing that the visible inches, etc. vary with distance, while the determinate measures are tangible. For the *minimum*, see notes on 59 and 65.

89. Locke here speaks of ‘ the poor Indian philosopher,’ who would support the earth on an elephant, and the elephant on a tortoise. For substance, see 80n.

90. He may have in mind Locke’s ‘ empty, pure space ’ (II xvii 4) or Newton’s ‘ absolute space ’ (*Princ.* 116), or the divine, eternal space of Raphson and others ; see 298, 825. The ‘ absurditys ’ (sketched in *Princ.* 117) cease because the concept in question disappears.

91. Arguing, as in *TV* 62, that the connection between visible and tangible is a matter of custom, not of necessity (see 28n) ; for if our sight were made more acute, our touch remaining as at present, the customary connection would not hold. For the supposition of microscopical eyes, see 97, 116, *TV* 85–6, *Locke* II xxiii 12, *Maleb.* I vi ; on extension, see 18n.

92. Based on Psalm XC 4 and 2 Peter III 8. Berkeley rejects the notion of a succession of ideas in Deity, see 3n and 4n, cf. *Maleb.* I viii, ‘ God could so apply our mind to the parts of its duration, by giving us abundance of sensations in a very little time, as to make one hour appear as long as many ages.’

93. If there is but one colour only, then what we call different colours are degrees or shades of it ; see 526 and *Locke* II xviii 4.

94. ‘ writers of Dioptricks,’ e.g. Descartes and Molyneux.

Magnification was used as an argument for infinite divisibility (see 236–7, 324) and was therefore of interest to Berkeley in that connection ; but he was

#### NOTES ON THE ENTRIES

chiefly concerned with it in connection with his theory of vision ; other writers, he held, made two mistakes ; they assume that the object under the microscope is the same as the object under the naked eye (236, 249), whereas 'a microscope brings us, as it were, into a new world' where the accustomed connection between visible and tangible does not hold, *TV* 85-6 ; further they assume wrongly that the glass alters the appearance merely by altering the visual angle ; in consequence they neglect the 'confusion' and the alteration of the apparent distance, see 182-3, 189-91, 197-9, 210, 229, 232, 271. The explanation by the visual angle is probably the 'grand mistake' in view here—see 197 which mentions p. 182 of Molyneux's book (*Dioptrica Nova*), where magnification is explained by the optical angle.

95. For the same argument, see *TV* 41, 79 ; on the Molyneux problem, see 27n.

96. Space without body is, for Berkeley, space without parts and distance between parts, and therefore self-contradictory, an abstract idea, '*pura privatio aut negatio, hoc est, merum nihil*', *Mot.* 53 ; cf. 583, *TV* 126.

97. On the Molyneux problem, see 27n. Berkeley proposes to prove along two lines that the man would not see outness, but would see everything 'in a point' (cf. 62n). First, as argued in *TV* 85-6 (see also *CPB* 91, 116), suppose macroscopic objects became microscopic, and that our eyes were 'turned into the nature of microscopes,' the ordinary connection between visible and tangible ceases, and their heterogeneity is demonstrated. Second, the radius of the visual sphere is 'nothing at all to the sight' (169), and therefore, Berkeley holds, the man would see everything in the flat, right up against his eye.

This is the first mention of the visual sphere, which we meet again in 122, 169, 214 (probably), 219, 256, 296, 475, 749. The Latin *sphaera visualis* (abbrev. *S.V.*) is used in 256 ; apparently it is the same as the 'visual orb' of 204-5. The mention of the '30°' (296) clearly connects it with Locke's 'sensible point' (II xv 9) ; cf. Reid, *Inquiry VI ix*, on the geometry of visibles. The *Theory of Vision* contains no mention of the visual sphere, although several of the entries about it have left their mark there (cf. 169 with *TV* 79). On the 'spherae of the Retina' see 214n.

I have not met the term 'visual sphere' used technically, in Barrow,

#### NOTES ON THE ENTRIES

Newton, or any other writer on optics consulted by Berkeley ; but the term must mean either (1) the actual field of immediate vision, 'those things that we take in at one prospect' (*TV* 83), or (2) the actual and the possible fields of vision from one point, *i.e.* what I do see from a given position, *plus* what I might see, if the eye were to make a complete revolution in every direction.

The visual sphere is stated to be a measure of intrinsic magnitude, 204-5, 256 ; its size is unaltered whether my vision be bounded by my hand or by the blue sky (169) ; its radius, *i.e.* the supposed distance of the object from the eye, is *nil* (97, 169) because vision in depth is, Berkeley holds, acquired, not original.

98. 99. I am inclined to think that there is no substantial connection of thought between the entries, that 98 is not a comment on 99, and that it is purely by accident that they face one another on *verso* and *recto* pages.

98 is on the problem of the unperceived perceptible, see 52*n*, 429, 472, and *Princ.* 3, 23, 45-8. Berkeley is considering and answering the objection that on his system 'the objects of sense exist only when they are perceived.'

99 turns on the distinction between motion and velocity formulated in 129-130. If, as he held, the speed of a moving body varies with the speed of the observer's train of ideas, a body impelled by the same force might have different velocities at the same time in relation to different observers. I might see it as fast ; you might see it as slow ; therefore it would be both fast and slow. Here Berkeley is content to deny the inference without giving his reasons. In the *De Motu* (e.g. 11, 17; cf. *Alc.* VII 6*ff.*) he argues that force, gravity, and similar terms do not denote so many distinct qualities, nor help us to understand the nature of motion. When therefore he allows the conception of physical force, he is arguing 'upon the principles of others.' His strict doctrine is that there are no physical forces, spirits being the only active beings. Hence in dealing with the difficulty propounded in this entry, Berkeley could have cut the knot, had he wished to do so, by declaring that the 'same force' supposed to impel the body with varying velocities is an abstract idea, and therefore, nothing at all. On swift and slow, see *Dials.* pp. 400-1.

100. 'blind,' *i.e.* the blind man of the Molyneux problem, on which see 27*n* ; for the 'powers' theory, see 41*n* ; on the heterogeneity of sight and touch, see 28*n* ; on extension, see 18*n*.

#### NOTES ON THE ENTRIES

101. In 443 Berkeley suggests that a particular sort of visible extension (*cf.* 400) may be the object of geometry; in *TV* 149–52, 160, he decides that visible extension and figures and abstract extension are *not* the object of geometry, suggesting, but not saying, that tangible extension is the object. In *Princ.* 123 he says that extension ‘considered as relative’ is the object of geometry. The question arises from the problem of heterogeneity, on which, see 28n; on extension, see 18n. For ‘motion’ perhaps read ‘motions.’

102. The *CPB* contains 10 entries (with the distinctive marginal sign X<sub>3a</sub>) of which this is the first, dealing with the problem of the inverted retinal image, which Berkeley later called ‘the principal point in the whole optic theory’ (*TVV* 52). This entry and 126 call attention to the problem; 148 and 278 deal with the experiment of inverted glasses, *cf.* Stratton’s experiment (Stout, *Manual of Psychology*, 4th ed., pp. 480–81); 224, 225, 226, 227, 246, 307 discuss the heterogeneity of visible and tangible with special reference to the arguments about erect and inverted contained in *TV* 88–119. Reid, *Inquiry* VI xi has an account of this problem and of Berkeley’s solution. The problem monopolizes the third main section of the *Theory of Vision*, that on Situation. Berkeley argues that the situation of objects is determined with respect to objects of the same sense only, and that the retinal images are not pictures of external objects.

103. *I.e.* apparent magnitude is not decided by visual appearance alone; so *TV* 60—an argument for the heterogeneity of visible and tangible, see 28n.

104. Locke (II viii 9) regards number both as a primary quality of body and as the simple idea produced by that quality. Thus he places both the numerical quality and the source of the corresponding idea ‘without the mind.’ On number as the work of the mind, see also 110, 325, 759–66, *TV* 109–10, *Princ.* 12; other problems of number are discussed in 77, 123, 460, 648, 881.

105. 106. 108. A group dealing with the three dimensions of space in relation to the senses by which they are apprehended. Here, as in the *Theory of Vision*, Berkeley teaches that the direct object of vision has two dimensions only, and that of touch three dimensions; the statement that one dimension, length, is perceptible by hearing does not occur elsewhere; it must refer to the direct

#### NOTES ON THE ENTRIES

apprehension of long and short sounds, not to the indirect perception of distance by the ear as in *TV* 46. On extension, see 18n ; on simple ideas, see 53n and 167 ; on solidity, see 78n. In 106 'nor' is, no doubt, a *lapsus calami* for 'not.' Fraser mistakenly reads 'now,' giving the forced explanation, 'by the adult.'

107. 109. On God (note the marginal letter G) ; 'these,' i.e. stones or trees, which being purely passive do not experience the misery of 'unperformed wills'—a phrase explained by Malebranche's words (VI ii 3), "'Tis the Author of our being that performs our desires . . . all the second causes, or divinities of the philosophers, are but unactive matter, and ineffective wills.' Berkeley and Malebranche were agreed on the impotence of nature, and, in general, on man's absolute, entire, and immediate dependence upon God ; see *Princ.* 29, 146f. ; on the human will, see 131n.

There is little or no systematic discussion of Deity in the *CPB* ; the danger of making God extended is mentioned in 290, 298, 310, 391, 825 ; He is a being who thinks and wills, 109, 610, 712-3, 812 ; He is the sole cause in nature, 433, 485, transcendent, 640-1, immanent, 827 ; we have no *idea* of Him, 782 (*cf.* 177) ; yet His existence is proved and His nature defined, 838, 845 ; see also 508, 675, 705, 813, 830, 831.

'subsist' ; unthinking things, for Berkeley, exist, but do not subsist ; i.e. they are not substances ; they are entirely dependent and cannot act.

110. On number, see 104n.

111. 111a. Every colour being a coloured extent (see 85n), has not extension as good a right as colour to be regarded as an immediate idea (a sense-datum) ? The *verso* comment in effect rules out the question by making extension an abstract idea ; 53 has a similar *verso* addition, where see note ; on extension, see 18n.

112. 113. This paragraph (*Locke* II viii 8, also referred to in 326) contains the gist of Locke's doctrine of idea, quality, and power ; Berkeley was particularly concerned with Locke's statement that he sometimes speaks of the ideas 'as in the things themselves,' which gives verbal support at least for his own account of things as 'collections of ideas' ; for his transference of the powers from body to the spirit, see notes on 41 and 52.

#### NOTES ON THE ENTRIES

114. Berkeley is arguing that solidity, *i.e.* depth (see 78*n*), is an object of touch and not of sight ; on the German Count, see 42*n*.

115. This cryptic entry is fully explained by 581, 657, 657a, 658, 660. Of and *thing* are causes of mistake in so far as they voice and support the representationist theory of perception ; for if we take the sense-datum as an idea of a thing, *i.e.* as a likeness of something not given to sense, the supposition of matter becomes inevitable. Berkeley's ideas of sense *are* the things of sense, and, strictly speaking, the only 'ideas of' that he recognizes are the ideas formed by the imagination. The term *idea of* occurs a few times in the *Principles*, but all the cases can be explained ; 'ideas of light and colours' (sect. 1) is a quotation from Locke, see *TV* 130 ; there are cases of adjectival genitive, *e.g.* 'ideas of sight' ; in sections 10, 67, 84, 116, 138 the term occurs in objections or denials ; in the remaining instances, *i.e.* 98, 112, 119, 140, 153 *idea* refers to ideas of the imagination or to abstract ideas, not to ideas of sense.

116. On the visible point, see 59*n* ; on microscopical eyes, see note on 91 and 97.

117. Berkeley is thinking of the axioms which assume infinite divisibility, and the propositions supposed to prove it, *cf.* 261, *Princ.* 125. He is in marked opposition to the geometry of his day—see 247–8, 261, 276, 320, 384, 428, 509.

118. Locke answers, No ; there is no necessary connection between time and motion, and if the sun were lighted up periodically, instead of moving, the purposes of measurement would be served as well as at present. Berkeley deals broadly with the mutual relations of time, space, and motion in *Princ.* 110*ff.*, but he does not deal with the particular topic of this entry, except in *CPB* 12, where he says that the celestial revolutions measure both time and duration, the former immediately, the latter mediately.

119. For 'these' perhaps read 'those' ; *cf.* notes on 31 and 319. A line is the termination of a surface, and a point is the termination of a line. These might be called 'relative' conceptions because they explain the surface and the line in terms of something else. Euclid's conceptions are different : a line

#### NOTES ON THE ENTRIES

has length without breadth ; a point has position without magnitude. These are 'conceiv'd absolutely.' Both conceptions alike, for Berkeley, are mathematical 'nothings' and abstract ideas, and to both he opposes his sensible lines and points.

120. Repeated from 85, where see note.

121. 'Blind at 1st'; i.e. the blind man of the Molyneux problem on first recovering his sight (see 27n); on extension, see 18n; on extension and colour, see 85n.

122. Such circles are equal, Berkley holds, because they all contain an equal number of visible points; see 150n and TV 79. He is considering the 'field of vision' as spherical (see 97n); all such fields are fixed, he holds, and do not vary in size with varying distance: whether I am looking on the palm of my hand or the open firmament, I see the same number of visible points. This is part of the proof that magnitude is judged, not seen.

This entry illustrates the value for us of the marginal signs. Concentric circles are mentioned again in 315, and one would naturally think that they are on the same topic; but it is not so. In this entry Berkeley is on a problem of vision, visible magnitude; hence he uses the sign  $\text{^2}\times^1$ , which is proper for the entries dealing with the second division of the *Theory of Vision*. In 315 the concentric circles have nothing at all to do with vision; there, as explained in my note, Berkley is considering the argument for matter based on the supposed infinite divisibility of space; hence the marginal sign XM.

123. Locke (II xvii 8) says that the idea of the infinity of number is very clear, but that the actual idea of an infinite number is absurd; for when we frame the idea of any given number, 'the mind rests and terminates in that idea; which is contrary to the idea of infinity.' Leibniz (*Nouveaux Essais* II xvii 8, quoted by Hecht), commenting on this passage, is not satisfied with Locke's reason, and says that the true reason why we cannot have an idea of an infinite number is that the infinite cannot be a true whole. Berkeley does not tell us what he thought wrong in Locke's solution, and in his *Of Infinites* he gives high praise to this passage of the *Essay*. In general he objected to Locke's theory of number, as involving existence outside the mind; see 104n.

#### NOTES ON THE ENTRIES

124. The marginal sign connects this entry with the later portion of the *Theory of Vision*, and no doubt the question refers to the opinion that 'flat or plane figures are immediate objects of sight' (*TV* 157). Berkeley refutes this opinion, holding that flatness, like distance and magnitude, is not an immediate object of sight. Presumably he would hold the same view of the rightness (*i.e.* straightness) of a line.

125. Abbreviated duplicates of this entry and 126 occur together in 171 and 172. The horizontal moon and the inverted retinal image were, respectively (as indicated by the marginal signs here), the test problems of the second (magnitude) and the third (situation) divisions of the *Theory of Vision*.

Why does the moon on the horizon look larger than in the zenith? Descartes, Gassendi, Hobbes, Wallis, and Molyneux had each tried to explain the phenomenon; Berkeley refers to their attempts in his own discussion of the problem in *TV* 67-78. He mentions the problem again in 140, 233, 302 (*cf.* 244), and sets forth his own explanation in terms of his theory of vision. His general aim is to show the insufficiency of lines and angles to explain the facts, and to substitute the *faintness* of the visible appearance.

126. On the inverted retinal image, see 102*n*.

127. The 'question' concerned time, as shown by the marginal letter, and, no doubt, it turned on the text, 'To-day shalt thou be with me in paradise' (Luke XXIII 43). Cf. Berkeley's notion 'that the Resurrection follows the next moment to death.' (*Fraser* II p. 19); on time, see 4*n*.

Mr. Deering was probably Daniel Dering (or Deering), cousin of Sir John Percival, and Commissioner of the Wine Licence in Dublin, who died in 1730. Dering's aunt is mentioned in 201, and several of the Dering family are mentioned in the Egmont Papers (*Hist. MSS. Commission*, see *Rand*, p. 57*n* and Index). Through the Dering family Berkeley made the acquaintance of Sir John Percival, afterwards first Earl of Egmont, his life-long friend and correspondent. Percival's mother was Catherine, fourth daughter of Sir Edward Dering, Bart.

Percival was at his house in Capel Street, Dublin, apparently for the first time, on 29th November 1708 (see Egmont Papers, vol. 127, p. 195); about that time he met Berkeley, *cf.* 'these few months that I have the honour to

#### NOTES ON THE ENTRIES

be known unto you' (*TV Dedic.*). Since the *CPB* must have been more or less finished by the autumn of 1708, these references to the Dering family in the early part of it show that Berkeley made the acquaintance of the family some time before he met Percival.

128. Apparently a sarcastic comment on the notion of matter as 'something we know not what,' see 40*n*, and 364, 'filling the world with a mite.'

129. 130. On motion and velocity in relation to space, see 99*n*.

131. For the hypothesis of matter, see 40*n*.

The will is very fully discussed in the *CPB*; some ten entries in notebook B, and almost seventy in A, deal with it. Berkeley is chiefly concerned to relate the will to our other faculties, and to deny that we know the will as we know ideas.

Other accounts of the will are critically considered, Locke's in 145*a*, 357, 423, 598, 611, 616, 624, 626-8, 630, 653-4, 797, 879, Hobbes' in 796-8, 806, 822, Descartes' in 798, Malebranche's in 107, King's in 142. The will is the only active power, in 131, 155, 712; it is considered in relation to our cognitive faculties in 166, 644-5, 674, 808, 815, 833; for the long debate on will and understanding, see 362*a n*. Will and volitions give Berkeley some trouble: at first he is inclined to regard the will as the unknown substratum of acts of will; later he denies the distinction, finally concluding that will is everywhere the same, and that whether it is to be called one or many is a question of words—see 615, 615*a*, 621, 635, 714, 788. Will is identified with soul in 478*a*, 814, and with pure spirit in 828-9, 847, 848; it is the seat of personal identity 194*a*, and is the only causal power 499, 699. Concrete willing is coterminous with personal existence, but the abstraction *will* comes under the general condemnation of abstract ideas, 867, *cf. Princ.* 143. The divine will is touched on in 610, 712; see also 161, 629. Berkeley's chief negative contention is the denial that will can be the *object* of thought, *i.e.* he holds that we have no *idea* of the will, 657-9, 663, 665, 672, 684, 706, 756, 792, 828, 875, *cf. Princ.* 135*ff.*

132. 133. Denying infinite divisibility of concrete magnitude, spatial and temporal, while granting it of abstract magnitude—see notes on 8, 11, 259.

#### NOTES ON THE ENTRIES

For *ratio partium extra partes*, see *Locke* II xiii 15; for magnitude visible and tangible, see 203n; for minimal points, see 59n.

The reading 'not all divisible' (Fraser and Johnston) in 133 makes nonsense of the entry; I have restored 'not at all divisible'; for the MS. has a mark of insertion between *not* and *all*, and a blot or erasure immediately above it. As restored the reading agrees with the interlinear addition in 132. It is true that the entry as a whole is scarcely consistent with the first part of 132, but then 132 is not consistent with itself, thanks to the addition 'or not at all perhaps.' No doubt Berkeley's views on the point were at the time in a fluid state; he was feeling his way into his doctrine of abstraction, and gradually came to recognize that the coexistence and succession to which he is conceding infinite divisibility are abstract ideas, and therefore, in his final doctrine, non-existent.

134. *Locke* (II xv 9) says that space and duration include parts, that indeed it is their nature to consist of parts, and yet that they count among the simple ideas, because their parts are all of the same kind; Berkeley, arguing that simple ideas should be simple, queries the claim of space, colour, and power to come under this category and claims to be the first to raise the question. For his later position about simple ideas, see 53n. 'hardly separated,' i.e. sharply distinguished. Relations (see 540n) are of course involved in the notion of *parts*. 'nor' perhaps read 'or.'

135. Berkeley opposes the notion of infinite space, partly as the supposed background of external, absolute space, and partly as a supposed attribute of God; see 290, 417-8, 695, *TV* 126, *Princ.* 116-7. Even if we imagine it, he here argues, we are imagining it only in relation to a moving body, and the space traversed by the body may quite as well be supposed annihilated as persisting; on space, see 18n.

136. Therefore we cannot see matter, nor touch it—the argument against matter from the immediacy of the object of sense.

137. 138. *Locke* (II xiii 25) says that there is no idea of extension in taste and smell. 'Why not?' asks Berkeley. He may be querying Locke's facts (for there is a feeling of volume in both taste and smell); but more probably he

#### NOTES ON THE ENTRIES

is accepting Locke's facts, and asking the reason why, arguing, in effect, that the heterogeneity of smell and taste ought to carry with it the heterogeneity of sight and touch (see 28n); cf. 240-1, 497, *TV* 45, 145; for 'blue and red' see *TV* 131.

139. The first open reference to authorship in the *CPB*; for the projected books, see 508n. The *Principles* appears to have been planned before the *Theory of Vision* (see *Princ.* 43). The Introduction to the *Principles* is here in view, but not the Introduction as we have it now; for as he worked, Berkeley's interest in simple ideas waned (see 53n) and was more or less replaced by his doctrine of abstract ideas—the subject of the existing Introduction.

140. On the problem of the horizontal moon, see 125n. Hecht is wrong in charging Berkeley with inconsistency about the size of its visible extension; both in the *CPB* and in *TV* (70, 74) Berkeley insists that the horizontal *visible* moon is not greater than in the zenith; indeed, following Malebranche, he says that on the horizon it is rather less; the *tangible* moon in his account is thought greater on the horizon; on the optical angle, see 73n. Johnston omits 'equal' before 'angles.'

141. 142. The beginning of a series of entries on ethical questions which occupies the next few pages, and is mainly concerned with Locke's doctrine of liberty, indifference, and uneasiness, and King's related doctrine of *potentia*.

'A.B.' is William King, Archbishop of Dublin (1650-1729), author of *De Origine Mali* (1702). I was led to this identification, here and in 159, by observing that Berkeley had written 'A.B. of Cashel' on a page of the *Chapman MS.* (Trinity College, Dublin); I then found that several of these entries refer to passages in the *De Origine*. *Potentia* was, for King, an important concept, applying both to the divine *arbitrium* and to man's freedom of choice; King intended it to express indifference and the will's delight in its own election.

Leibniz, who reviewed the *De Origine*, said that King's Deity would be so 'indifferent' that He would not care whether the world was made well or not. On indifference, see 143n; on will, see 131n.

143. According to Locke's complicated theory of action (II xxi 71) some

#### NOTES ON THE ENTRIES

present uneasiness accompanied by desire determines the will, together with 'an indifference of the operative powers' which remains even after the determination of the will. Berkeley was critical of this theory, 141n, 149, 158-9, 166, 610-3, 624, 743; in his sermon on Life and Immortality (11th January 1708) written while he was filling the *CPB*, he writes, 'I know a late incomparable philosopher will have the present uneasiness the mind feels, which ordinarily is not proportionate to the goodness of the object, to determine the will'; but he could not conceive a rational agent indifferent to pleasure and pain, and he regarded indifference as leading to 'inconsistency and mutability in acting [which] though it be an imperfection is looked on as a mark of freedom' (*Princ.* 57, cf. *Alc.* VII 17). Descartes calls indifference 'the lowest degree of liberty' (*Med.* IV), and Malebranche (I i) denies the freedom of indifference and places liberty in the mind's power of turning towards agreeable objects. Cf. 145n.

144. Berkeley accepts nature as an order of reality directly dependent on the will of God, 312, 838; in consequence he recognizes laws of nature which control sensation and which have a beneficent tendency, here and in 843; these laws are the general principles of divine action; our knowledge of them is imperfect, partly because of the limitations of our minds, but also because the laws themselves, being the effects of will, may be changed, 221, 734, 884, see *Princ.* 30, 62, 106-7, 146, 153. On Berkeley's hedonism, see 541n.

145. 145a. 146. Berkeley does not accept the conception of the prescient 'Calculator,' but is using it, as the *verso* comment shows, as an argument against Locke's doctrine of uneasiness. Locke (II xxi 71) says, 'That which in the train of our voluntary actions determines the will to any change of operation, is some present uneasiness . . .' Berkeley thought this doctrine incompatible with the spontaneity of finite spirits. He argues that there can be will without uneasiness and uneasiness without will, 611, 613, 624, 628, 707; uneasiness is for him an idea, and therefore inactive, 653; he suggests that complacency, and not uneasiness, precedes volition, 630. God and blessed spirits *will*; yet they have no uneasiness, 610; there is no uneasiness in heaven, and, for Locke, there can be no will there, 357, 423, also 166, 598, 743, 833, 857. 'Billiard balls,' see *Locke*, II xxi 4; on liberty, see 149n; on will, see 131n, cf. 143n.

#### NOTES ON THE ENTRIES

147. 'the difficulty' is probably 'the Barrovian case' (see 75n, TV 29-40), the test problem for Berkeley's new theory of distance. Barrow had pointed out that the received theory could not account for the confused appearance of an object placed in a certain position relative to the retina, and Berkeley is speculating here as to the effect on the judgement if this confusedness disappeared, the object remaining *in statu quo*; would the object look smaller or nearer? Similarly Molyneux (*Dioptrics*, p. 119, quoted in TV 40), making reference to this problem, writes of 'an object placed as in this 9th section.'

148. This experiment, described more fully in 278, appears to be the same in principle as Stratton's experiment, which (see Stout, *Manual of Psychology*, 4th edition, pp. 480-1), refutes the suggestion that one direction is felt as upward, because we have to move the eye-ball upward, and proves that the distinctions between up and down, and between right and left, belong primarily to touch, and are for the eye acquired meanings, thus largely confirming Berkeley's theory.

Berkeley does not refer to the 'inverting glass' in his books. Molyneux (*Dioptrics*, p. 212) speaks of 'my frequent use of inverting telescopes' as reducing 'the disagreeableness of the *inverted Prospect*', but he does not go all the way with Hook, who had said that 'use and custom' alone make us judge objects erect. On the inverted retinal image, see 102n.

149. The duplicate of this entry (see *folio 164 verso*, inverted) adds the reference to *Locke* II xxi 71. Berkeley's point is that we do right or wrong in virtue of the act of will; but on Locke's theory this act comes first, and the free choice as to whether or not to give effect to this act comes subsequently; thus virtue and vice would be excluded from the area of freedom, and Locke's liberty of the 'operative faculties' would not touch the heart of the problem; it would be psychological freedom without moral freedom, see 156n. For a discussion of human liberty, see *Alc.* VII 16f.

150. In his discussion, in 528, of equality as congruence Berkeley says that if sight is to judge congruence, then all lines seen under the same angle are equal, which the mathematicians will not acknowledge. In this entry Berkeley is arguing that tangible magnitude is judged and not seen, and judged by other signs than optical angles (see 73n), because one's thumb can hide a tower

#### NOTES ON THE ENTRIES

('an easy experiment'), and 'whatever object intercepts the view of another hath an equal number of visible points with it,' *TV* 79. On congruence, see 515n.

151. 152. 153. A group of entries dealing with Locke's teaching on colour; for Locke colours are simple ideas (II iii 1) and therefore indefinable (III iv 4). Berkeley seems to have experimented a good deal in colour analysis along the lines of Newton's *Optics*, and he does not accept colours, or most colours, as simple ideas; see 242, 489, 502-4, 526, 551, 562, 662, 664; on simple ideas, see 53n; on sounds compared to sights, see 220; on definition, see 44n.

Sensible things are described as 'thoughts' also in 164, 181, 226, 228, 280, 282, 286, 293, 299, and perhaps in 194, 220, and *TV* 41; in the latter portion of the *CPB* and in the *Theory of Vision* (mostly) and in the *Principles* (entirely) 'idea' is substituted. They were 'thoughts' for Berkeley, because thought of; but when he had considered the question of terminology from other angles, he decided to confine 'thought' to the subject (see 37a, 437a) and gave up using it of the object.

154. On the nature of the soul, see 14n. The question about our knowledge of the soul, raised in 25 and glanced at in 44, here receives a first answer, *viz.* that the soul is a complex idea, that it is known and may be defined. This answer is modified in 178, criticized and rejected in 230; from that time on it became a fixed point with Berkeley that there is no idea of active spirit. Other questions remained: How are the soul and mind to be classed? Are they passive? Are they active? Are they one with their 'contents' (ideas), or with the active being which has the ideas? After a long debate (see especially 576ff) Berkeley decides that they are active, and he identifies them with 'this perceiving active being [which] I call *mind*, *spirit*, *soul*, or *my self*' (*Princ.* 2). On definition, see 44n. In the second edition of the *Principles* (1734) Berkeley, without any alteration of doctrine, so far alters his terminology as to admit that we may be said to have a 'notion' of spirit (sect. 27, 89, etc.).

155. On powers, active and passive, see 41n; on will, see 131n, and cf. Maleb., *Excursus* on Second Causes, 'All the efforts that my mind can make can discover no other force, efficacy, or power, than in the will of the infinitely perfect Being.'

#### NOTES ON THE ENTRIES

156. 157. Is Berkeley here stating his own views for the time being, or merely those of others? It is not clear which. The 'tis true' appears to make the views his own; but in that case the entries would conflict with 149 (on which see note) and would involve Berkeley in a virtual denial of human freedom.

Locke placed freedom in the operative faculties, and made the will itself determined by feeling ('uneasiness'). This freedom is veiled determinism; it is not the freedom of spontaneous will, but merely the freedom of putting into effect the determined volition.

157 may refer to King ('A.B.', see 159n) or to the occasionalists. Malebranche taught that we *will* (e.g.) to move our arm, and we know what will happen as a result of our will; but we do not know *how* to move our arm; and in point of fact we do *not* move it, but God moves it when we *will*.

158. 159. Berkeley reminds himself that awareness of voluntary action does not imply the doctrine of indifference taught by Locke and King. He has King especially in view here; on 'the potentia of A.B.' see 141n. King (*De Origine Mali* V v 5) says, in language similar to that of 157, 'Omnes vero sibi actiones voluntatis suae imputant, & sive bonas, sive malas pro suis proprie & vere habent,' and he infers that men partake in the universal *potentia*.

For Berkeley, will is not blind, either in God or in man, and therefore the freedom of the will does not involve indifference (see 143n), i.e. action without motive, action detached from desire. Desire as a faculty may be called indifferent; desire does not desire; but the concrete *ego* that desires is certainly not indifferent in respect of what it desires and wills.

160. Locke (II xxi 38) argues that the will is determined not by greater good but by uneasiness (see 145n), 'because all who allow the joys of heaven possible, pursue them not.'

161. The 'I will will them' in the previous entry reminds Berkeley of the will to will, and the will to will to will—a theoretical difficulty (stated in *Locke* II xxi 25) here called 'the progression of wills in infinitum.'

162. 163. Ethics is considered in relation to mathematics in 239, 336, 697, 755, 853. Berkeley endorses Locke's *dictum*, 'morality capable of demonstration'

#### NOTES ON THE ENTRIES

(III xi 16, IV iii 18), but he finds mathematical method hard to apply in ethics, and still harder in metaphysics (239) owing to the ambiguity of words. On definition, see 44n; with 'prejudices' cf. 239, TV 138.

'demonstrate the truth'; demonstration with its subjective counterpart, certainty (see 693n), figures largely in the *CPB*. Demonstration was the cry of the hour; Clarke had just published his *Demonstration of the Being and Attributes of God* (1705-6); Newton in his *Optics* (1704) writes, 'My design in this book is not to explain the properties of light by hypotheses, but to propose and prove them by reason and experiments.' Defoe in his *Consolidator* (1705, p. 59) has an amusing skit on this prevailing fashion. Berkeley shared the general confidence in reason. He is to write on demonstration in his Introduction (212); he elaborates a demonstration *more geometrico* of his New Principle (378-9); he writes, 'W<sup>t</sup>. I say is Demonstration, perfect Demonstration' (551), and again, 'I shall Demonstrate all my Doctrines' (586); and he repeatedly asserts, as here, that ethics and metaphysics have as good a claim to certainty as has mathematics. But towards the end of the *CPB* a change is noticeable; he becomes critical of Locke on demonstration and certainty; for Locke makes demonstration depend on abstract ideas (586); Locke rates sensitive knowledge scarcely higher than opinion, and Berkeley in 466 had opposed sense to reason and demonstration; now (740) he decides that 'we must w<sup>th</sup> the Mob place certainty in the senses,' yet remaining certain that there is a God and a future judgement (776, 813); demonstration becomes verbal (734, 804), and finally he writes, 'I must not pretend to promise much of Demonstration, I must cancell all passages that look like that sort of Pride, that raising of Expectation in my Readers' (858); see also 80, 336, 363, 376, 426, 468, 532, 562, 584, 693, 697-8, 705, 719, 728-32, 739. Claims to demonstration occur in his books; e.g. TV 90, 95, 121, 154, *Princ.* 61; but demonstration is not stressed in the *Principles*, and sections 96, 107, tone down his previous claims and limit their scope.

164. 165. The second entry limits the assertion to *visible* extension (see 18n), but otherwise the two entries amount to the same thing, *viz.* that space seen is an expanse of homogeneous points of colour in the mind (cf. 365n). Hecht is wrong in taking 165 as a concession to popular opinion in substantial conflict with 164. 'Thoughts' must be understood as non-mental things thought of;

#### NOTES ON THE ENTRIES

for Berkeley's use of the term 'thoughts' for sensible things at this period, and for his subsequent change to 'idea,' see 153n.

166. The first sentence states King's theory of moral action, which is much indebted to Locke's account (II xxi). Berkeley proceeds to criticize it on the grounds that moral action demands moral choice of the good as good. For uneasiness and the identification of 'A.B.' with King, see notes on 141-2, 145. On will, see 131n.

167. There is a fuller analysis of the same simple ideas in 460, see 53n; extension is analysed also in 105, motion in 184, time in 4, number in 104.

168. Berkeley was interested in these mathematical problems because of their bearing on the alleged infinite divisibility of matter, see *Princ.* 123-132, and his essay *Of Infinites*; for the angle of contact, see 309n, 381; for fluxions, i.e. the infinitesimal calculus, see 333. The calculus had its origin, in part, in the problem of drawing tangents to curved lines.

169. For the hand that may hide the firmament, see *TV* 79; on the visual sphere, see 97n; on minimal points, see 59n.

170. 171. 172. Here are juxtaposed the three problems which Berkeley used as tests of the three parts respectively of his theory of vision, the Barrovian case (see 75n and *TV* 29ff), the test for distance, the horizontal moon (see 125n and *TV* 67ff), for magnitude, and the inverted retinal image (see 102n and *TV* 88ff) for situation. On the purblind, see 199n, *TV* 37, and *Mol.* p. 108.

173. Marked N (Natural Philosophy) in the margin, this entry is probably considering an account of the laws of nature as the experience 'that such and such ideas are attended with such and such other ideas, in the ordinary course of things,' *Princ.* 30; cf. *TV* 147.

174. These two methods of judging magnitude are stated as Wallis's opinion in *TV* 76, and in the following sections Berkeley explains the extent to which he accepts them, using the blind man of the Molyneux problem (see 27n) as part of his argument; on the optical angle, see 73n; on the connection

#### NOTES ON THE ENTRIES

between visible and tangible, see 28n. ‘Extension’ in this entry means magnitude ; see 18n.

175. Berkeley speculates on the possibility of enlarging the sight also in 219, 749, 835, *TV* 83–7, and concludes that the enlargement, in theory a perfection, would in practice be impossible, because it would destroy the usual connection between visible and tangible ; on magnification, see 94n.

Locke (II xv 9) says that the sensible point (see 59n) is ‘to the sharpest eyes seldom less than thirty seconds.’ Molyneux (*Dioptrics*, pp. 229, 243) speaks to the same effect, adding ‘armed with a telescope it may discern an angle less than a second.’

176. 176a. On terms metaphorically applied to mental operations, see 544, *Princ.* 144 ‘terms borrowed from sensible ideas,’ and *Locke* III i 5. For metaphors as the dress of ideas, see 737, *Princ.* Introd. 24. As we have no ideas of the operations of our minds (see 490n), we have to use metaphors, Berkeley holds, when speaking of them.

177. 177a. Locke (II xxiii 33, 35) makes the two statements about God, which Berkeley cannot reconcile. In 782 Berkeley calls the idea of God ‘impossible,’ idea being passive and spirit active.

Hecht’s note, attributing an error to Berkeley, is based on the misreading ‘complex and uncompounded.’ There is no error in the text. Berkeley first wrote ‘complex and compounded,’ and then inserted ‘or’ over the ‘&,’ and Hecht or Lorenz mistook the ‘or’ for ‘un.’ On God, see 107n. ‘his’ (after ‘essence’), a slip for ‘is.’

The quotation on the *verso* from Le Clerc (*Logic* I viii 5) occurs twice more in the *CPB* in 348 (Latin) and 812 (English) ; the sentiment is frequent in Le Clerc, and would impress Berkeley by its resemblance to his own panentheism and to Malebranche’s doctrine of Seeing all things in God. It is difficult to reconcile with the traditional doctrine of the divine simplicity, and no doubt Berkeley meant the note to be a comment on the *recto* ‘simple & uncompounded.’

Jean Le Clerc (1657–1736), philosopher and man of letters, is often mentioned in Locke’s correspondence ; Molyneux writes to Locke, ‘I take Mons. Le Clerc to be one of the greatest scholars in Europe . . . but, I fear, an ecclesi-

#### NOTES ON THE ENTRIES

astical preferment will be very difficult to be obtain'd for him' (*Some Familiar Letters between Mr Locke and several of his Friends*, p. 186). He edited the *Bibliothèque Choisie*, in which (vol. 22, 1711) the *New Theory of Vision* was reviewed. Two draft letters by Berkeley to Le Clerc, commenting critically on the review, are in MS. 39304 (British Museum). Le Clerc was a prolific writer. His works include *Logica sive Ars Ratiocinandi* (dedicated to Boyle) with *Ontologia et Pneumatologia* (dedicated to Locke), 1692; *Physica*, 1696; *Eloge de feu Mr Locke*, 1705; *Opera Philosophica*, 1698.

178. The imperfections of language and the relation of words to ideas are carefully studied in the latter part of the *CPB*, and the study is reflected in *TV* 120 and *Princ.* Introd. 18–25. Berkeley's general aim is to endorse Locke's attack upon jargon and his plea for a measure of wordless thought, while rejecting Locke's principle (III xi 8) that all significant words stand for ideas. This principle was at first accepted by Berkeley; it was an 'axiom,' and it heads the list of the nineteen propositions which form the Demonstration of the New Principle (378); but when he found that it entailed the doctrine of abstract ideas, he suspected it, and when he observed that words have emotive uses as well as cognitive, he rejected it. 'He that knows names do not always stand for ideas, will spare himself the labour of looking for ideas, where there are none to be had.' *Princ.* Introd. 24, cf. *Alc.* VII 8ff.

The principal topics discussed are: words such as thing, substance, existence, a source of difficulty and error, 223, 513, 537, 544, 553, 581, 596, 608, 627, 636, 702; the Solitary Man and language, 566, 607, 727; words and ideas, 356, 494, 591, 595, 661; the practice of wordless thought, 600, 696, 736; the due use of words, 750.

On the soul, see 14n; on the definition of the soul, see 154n; on definition in general, see 44n; on extension, see 18n.

179. No doubt the word 'collection' caught Berkeley's attention, for he defines *thing* as 'a collection of ideas' (*Princ.* 1), thus leaving no room in it for matter. On substance, see 80n; on simple ideas, see 53n.

180. The orbicular lattice is apparently 'the micrometer, or lattice of fine hairs, strained before the eye-glass in a telescope for measuring the diameter of objects'; see *Mol.*, pp. 138, 250.

#### NOTES ON THE ENTRIES

If 'strait lines' means straight lines, as sometimes in Pardies' *Geometry* (see 432n), Berkeley is probably dealing with the apparent curvature of straight lines, e.g. the oar bent in water. But he usually calls straight lines 'right lines,' and therefore 'strait' here may have its other meaning 'narrow,' in which case he must be proposing a microscopic examination of a narrow line, in connection with the subject of length without breadth, see 85n.

181. The query is answered in the affirmative with regard to the faintness and magnitude of the moon in *TV* 72, 'there being no necessary, but only an experimental, connexion between those two things.'

The denial of necessary connection (see 195, 206, 227, 233, 246, 256, 794, *TV* *passim*, *Princ.* 31, *Maleb.* II ii 3) is part of the general case against universal mechanism, and is applied in particular to the customary connections between the visible and the tangible, and between the various sensations by which we judge distance, magnitude, and situation. On 'thoughts,' see 153n.

182. 183. Molyneux and Wallis explained the alteration of apparent magnitude by the alteration of the optic angle, either by itself or in conjunction with alteration of distance, appealing in proof to the alterations made by optical glasses. Berkeley discounts the direct influence of the angle (see 73n), distinguishes visible magnitude from tangible, and says that the latter is not *seen*, but is *judged*, and judged by means of things immediately perceived, e.g. confusion, faintness, etc. The group of notes on the speculum is not directly represented in the *Theory of Vision*.

On magnification, see 94n; on glasses, see 63n; 'blind' means the blind man of the Molyneux problem, see 27n.

184. For Locke (II viii 9) motion is a primary quality which produces simple ideas in us. Berkeley here denies its simplicity on the ground that the perception of it involves a succession of ideas; see notes on 167 and 450.

185. 185a. An important pair of entries disclosing the trend of Berkeley's thought. The *recto* merely concedes existence to the perceptible as a matter of tactics, but implies that it does not exist. The *verso*, a later comment, asserts its real existence, as in 802 and the *Principles*.

'persons not thinking,' see 83n. If the percipient does not exist when he

#### NOTES ON THE ENTRIES

is not perceiving, scepticism about the soul is inevitable. Berkeley passed through the sceptical phase when he was writing the *CPB* (see 577ff.), and when he realized the danger, he corrected his first thoughts, and set his face against scepticism with regard both to subject and to object. On the perceptible and the reality of body, see 52n.

186. 187. 188. 189. 190. 191. Exercises in dioptrics and catoptrics, examining the effects of distance, confusion, and visual angles upon visible magnitude—see 94n and 182n; on glasses, see 63n; on the optical angle, see 73n. Molyneux (*Dioptrics*, pp. 173, 203–4) discusses inversion and the convex lens.

192. 194. 194a. On identity. There is a discussion of identity in the *Three Dialogues*, pp. 466ff., where Berkeley distinguishes ‘the abstracted idea of identity’ from concrete sameness, ‘where no distinction or variety is perceived.’ He does not deal with it in the *Principles*, but the *CPB* shows that he had given it a good deal of thought.

He discusses personal identity in 194a, 200–2, the identity of things in 568, and both types, perhaps, in 192, 194, 681. He wants to allow identity to persons, but he does not know where to place it; he cannot, with Locke, place it in consciousness, and the *verso* entry 194a which places it in the will (see 131n) probably belongs to the later stage represented by 681. The identity of things for him consists in perfect likeness (i.e. as written on the *verso* opposite 192 and erased, ‘where there is no difference intrinsical or extrinsical of a moment’). When he was writing the earlier part of the *CPB* he seems to have held the intermittent existence both of things and of persons, and at that stage identity must have been to him little more than an abstract conception; but later on he rejected intermittency, annihilation, and perpetual creation (*Princ.* 45–8), and accepted the continuity of the will, thus securing practical sameness both to the finite spirit and to sensible things.

Johnson’s letter of 5th February 1730 (see T. E. Jessop’s edition of the *Principles*, pp. 146–7) asks Berkeley some pertinent questions about the identity of the self. On substance, see 80n; on ‘thoughts,’ see 153n. The ‘finite substances’ of 194 is used broadly to include unthinking things, though technically they are not substances for Berkeley. The passage clearly refers to Locke’s long chapter on identity (II xxvii), especially to section 2, where Locke considers the identity of three sorts of substances, and of identity deter-

#### NOTES ON THE ENTRIES

mined by 'time and place of beginning to exist'; see also notes on 200 and 681.

193. In criticism of Locke (II xxiii 19) who makes 'spirits capable of motion'; cf. 822, and the query, 'Whether is a spirit mov'd w<sup>th</sup> absolute or relative motion or w<sup>th</sup> both?' (See above, p. 126.)

195. 196. An outline of the negative part of the argument about magnitude ('extension'); cf. TV 52, 'Neither angles nor distance being perceptible by sight...'; on the optic angle, see 73n; on 'no necessary connexion,' see 181n.

197. 198. Exclusive regard to the optic angle (see 73n) to the neglect of the confusion, faintness, etc., was, Berkeley held, the fundamental mistake in other theories of apparent magnitude, see 94n. The passage cited from Molyneux's *Dioptrics* explains magnification in terms of angles; on Molyneux, see 32n; on glasses, see 63n; 'but to no purpose' seems to mean that even if it were proved that magnification occurs without alteration of the angle, Berkeley would not be able to make use of the fact.

199. According to 189 the convex speculum diminishes; if it does not diminish proportionately in the case of the purblind (*i.e.* the near-sighted), that would indicate that magnitude is not judged by the angle alone.

200. 201. 202. On personal identity and consciousness. Berkeley's reference to an entry as a section should be noted; it shows that he regarded the CPB as a systematic composition, not as a string of jottings; he comments on his own work again in 252, 448a.

Identity in general is discussed in 192, on which see note; here Locke's doctrine (II xxvii 9ff.) that personal identity consists in consciousness, not substance, is under review. Locke writes, 'consciousness always accompanies thinking . . . and as far as this consciousness can be extended backwards to any past action or thought, so far reaches the identity of that person.' Locke admits interruptions of consciousness, which open the door for the possibility of a change of substance; and he certainly would accept a 'natural potential consciousness' (see his words in section 10, 'as far as any intelligent being can repeat the idea of any past action . . .'), and he says that Socrates and the

#### NOTES ON THE ENTRIES

present mayor of Queenborough are the same person, if they agree in consciousness.

'praeternatural potential consciousness' is taken by G. A. Johnston to mean existence in the mind of God ; but this explanation does not, I think, fit the context ; for Berkeley is thinking of human consciousness, cf. 'all persons might be the same' ; *praeternatural* does not mean *supernatural*, but *abnormal*. The reference is probably to questions about pre-existence, e.g. *Locke* II xxvii 14, 'I once met with one who was persuaded his had been the soul of Socrates.' No doubt the 'story of Mr. Deering's aunt' was of this character. On the Dering family, see 127n.

Berkeley was familiar with the term *consciousness* ; he uses it again in 578, 681 ; but he never, I think, uses it for *mind* in his books ; his doctrine of existence 'in the mind' takes a wrong turn if 'in consciousness' be substituted. In *Locke's Essay* 'consciousness' often means self-consciousness.

203. 204. 205. 206. 208. A group dealing with magnitude, the second main division of the *Theory of Vision*. Magnitude, or extension as he often calls it, seems to have given Berkeley more trouble than distance, and in this group he is concerned with his main crux, *viz.* Is there such a thing as visible magnitude *per se* ? If so, what part does it play in our customary judgements of size ? He is clear (203, cf. 213) on the distinction between visible and tangible magnitude, and he recognizes that external measures, inches, etc., have no application to visible magnitude, apart from experience. He then turns (204) to visible magnitude *per se*, 'the pictures' as he calls it, and his first conclusion is that visible magnitude is only proportion to other objects in the field (sphere or orb) of vision ; and that (205) since this field is itself indeterminate it cannot yield any absolute standard of size. It follows that the true *media* of size-judgements are faintness, confusion, and other immediate data (see *TV* 77), including the muscular straining or relaxation represented by great and small angles ; and as usual he insists that the connection of these things with magnitude is arbitrary. In 208, however, he seems to attempt a new approach to the same question ; for he is not satisfied that there is any ratio between the act of perception and distinctness and confusion ; for instance, it takes as much effort to see a part distinctly as its whole indistinctly ; and the implication is that visual magnitude does play its part, and that distinctness, etc., are not the only bases of our size-judgements. On straining, see 210, *TV* 27, 77 ; on the visual orb and

NOTES ON THE ENTRIES

sphere, see 97n ; on necessary connection, see 181n ; on optical angles, see 73n. In 206 for 'angle' (before 'faintness') perhaps read 'angles.'

207. Berkeley insists that his aim is practical, see *Princ.* 134, 143, Introd. 22, and Title-page; he even speaks (751) of 'banishing Metaphysics, etc & recalling Men to Common Sense'; for the benefit proposed to optics, see 726, to geometry, see 384, 428, *Princ.* 123, 131.

209. 'to avoid giving handle,' to the mathematicians 633-4, to Churchmen, 715; as regards his language Berkeley's aim was to avoid both the 'Lofty & Platonic' and the 'Subtil, Scholastic' styles (300), and to be plain and simple; in the *Draft Introduction* to the *Principles* (Fraser III p. 383) he says, 'I shall throughout endeavour to express myself in the clearest, plainest, and most familiar manner.'

210. Attempting to prove the insufficiency of the optical angle to explain our judgements of magnitude; see notes on 182, 198. For alterations in the convexity of the crystalline (eye-ball), both those due to age and those produced by experiment, see 218, 255, 271, 296, *Maleb.*, I vi and ix, *Mol.* pp. 103-4; on magnification, see 94n.

211. 'pictures in the fund,' i.e. the retinal image, discussed in *TV* 88-119; see 102n. The *Theory of Vision Vindicated*, 48-61, explains more clearly Berkeley's meaning; in this later work he distinguishes two senses of the term *picture*; there are the pictures on the retina, truly visible, modes of light and colour, the proper and immediate objects of sight; and there are the tangible figures, projected by tangible rays upon the tangible retina; these latter are often called *pictures*, but being tangible they are not properly objects of sight, and they ought rather to be called *images*. In this entry Berkeley is considering, not the situation of objects, but their size, and he decides that retinal pictures can be no measure of absolute size; for we can imagine ourselves seeing the pictures on another person's retina, and they, of course, like other visible objects, will vary in size according to their distance from the observing eye. See *TV* 116ff. for the same point made about situation.

212. 'Introduction,' i.e. to the *Principles*, which was the parent book, the

#### NOTES ON THE ENTRIES

*Theory of Vision* being an offshoot from it (*Princ.* 43). A discussion of demonstration would be out of place in an Introduction to the *Theory of Vision*, and the words 'the design of the whole' apply naturally to the *Principles* as originally planned (see 508n). There is no intimation elsewhere of any intention to write an Introduction to the *Theory of Vision*, while the Introduction to the *Principles* receives much attention in the *CPB*. It has a marginal letter (*I*), which was originally prefixed to no less than 89 entries, but in 26 cases the *I* has been stroked out, clearly owing to changes in the design of the Introduction. Of these changes the most important was the abandonment of the intended discussion of demonstration (see 163n). Abstract ideas displaced it, and from 586, which originally was marked *I* and declares Berkeley's intention to treat of demonstration in the Introduction, we may infer that the dependence of Locke's doctrine of demonstration upon abstract ideas led to the change.

213. On the two sorts of magnitude, see 203n ; on the optical angle, see 73n.
214. The question concerns the nature of our judgements of size ; and from 205 it would seem that the sphere of the retina is another name for the visual sphere, on which see 97n.
215. 216. If our first impressions about distance, depth, and inequality be proved erroneous, why should we trust our first impressions about size ? The fact is, Berkeley suggests, that we see sights which suggest size, just as we hear words which suggest thoughts. On solids, see 78n ; for the comparison of sights and sounds, see 151-2 ; 'thoughts by the ear,' cf. 220 and *TV* 50, which gives 216 almost *verbatim*. On extension in the sense of magnitude, see 18n.
217. On large numbers, see 77n. For 'form'd' Johnston reads 'found' ; Fraser omits the entry.
218. 219. Dealing with arguments used by Gassendi and Malebranche. Gassendi (*TV* Appendix, 2nd edition) said that an enlargement of the pupil augmented the retinal image, using this 'false principle' to explain the size of the horizontal moon. Malebranche (I vi ; cf. *CPB* 255, 257) said that the shortsighted have their crystallines more convex and see the objects smaller ; and he argued that since we are not sure that any two men have eyes exactly alike, we cannot know that there are two men in the world who see a body the same

#### NOTES ON THE ENTRIES

size. Berkeley opposes this stress on the 'conformation of the Eye'; he says that the *minimum visibile* with the visual angle subtended by it determines, or principally determines, visible magnitude, and that since we can experiment ('try the angle') we can find out whether two men see the same thing of different sizes.

He then (219) turns to the other relativity argument, dealt with by Malebranche (*ib.*) and referred to by Locke (II xxiii 12), viz. that if we had super-human acuteness of vision ('if a man could see seconds'), we should see things much bigger than we do, and he argues that the *minimum visibile* (see 59n), as well as the visual sphere (see 97n), is therefore a standard of visible size. These two sorts of 'purely visible magnitude' are not to be confused with the 'Two sorts of bigness' which differ *toto coelo* (213, viz. visible and tangible magnitude. For the enlargement of sight, see 175n; on the optical angle, see 73n.

220. The substance of this entry appears in *TL* 66: the supposition is intended to illustrate the closeness of the connections established by experience, and particularly the fusing of visible and tangible magnitude: on 'heard thoughts,' see 216n.

221. On adequate ideas, see Locke II xxxx. Locke classifies ideas according as they are adequate or inadequate; for Berkeley *all* ideas of sense, being realities in the mind, are adequate; for they 'are perfectly known: there being nothing in them which is not perceived' (*Princ.* v-); but the laws of nature (see 144n), i.e. the regular connections of these ideas, are not perfectly known to us, not only because of our limitations, but also because they, being effects of God's will, may be changed at any time.

222. Because, for Berkeley, sensible things are collections of ideas (see 112n), he sets primary and secondary qualities on the same level (see 20n), and he usually places both types in the mind, but he is prepared, as here, to place them outside the human mind, having regard to their external origin and their distinctness from mind; see *Princ.* 90. On simple ideas, see 53n.

223. On knowledge without words and the defects of language, see 178n.

224. 225. 226. 227. Questions on the visible and the tangible, all arising from

#### NOTES ON THE ENTRIES

the problem of the inverted retinal image, and all bearing the distinctive marginal sign of that section of the *Theory of Vision* (see 102n). How would the blind man of the Molyneux problem (see 27n), on receiving sight, collate the immediate data of sight and touch when he perceives a man erect on the earth? Would the sight of the man's head be at all like the touch of it? Would there be any apprehension of number by sight? Would he connect the oneness of the visible head with the oneness of the tangible head, or the twoness of the visible legs with the twoness of the tangible legs? Berkeley answers these questions in *TV* 100ff.

These entries, read along with the *Theory of Vision*, are perfectly plain, without it they would be a riddle. Could any one in his senses compose *de novo* the cryptic 224, and solemnly write it out in a notebook? Yet as a comment on an existing composition it is perfectly plain and intelligible. I think, therefore, that a somewhat new explanation of the close correspondence between some, at least, of the entries and the publications is required (e.g. between 226 and 227 and *TV* 103, 106), and I suggest that Berkeley must have had a draft composition before him when he started to fill these notebooks. This composition may well have included, not only a discussion of vision, but a discussion of time (see 4n) and of infinitesimals (cf. the essay *Of Infinites*) and an outline of his first conception of the argument for immaterialism ('my first arguings,' 265). See my Introduction, pp. xxxiv–xxxix.

If this conjecture be sound, we must modify the received conception of the function of the CPB; the CPB, instead of being a commentary on Berkeley's reading, put together for purposes of his writing, must have been in part a commentary on his writing, put together for purposes of rewriting. The suggestion is intrinsically probable, especially in respect of the first notebook (*B*), and it would help to explain the existence of the elaborate system of marginal signs and letters; for some such system of cross-references between the draft composition and the notebook would be essential.

On the connection of ideas, see 181n and *TV* 51; on the heterogeneity of sight and touch, see 28n; on the early use of 'thoughts' for 'ideas,' see 153n; this (226) is a very good instance of the change, because the corresponding passage in *TV* 103 has 'ideas.'

228. Up to this stage (cf. 293) Berkeley credited body with powers to raise

thoughts ; therefore 'things' in this entry must be confined to unthinking things. The entry is a summary account under three heads of non-spiritual reality, an attempt to combine immaterialism with Locke's doctrine of active and passive powers. Later (see notes on 41, 52, 153) Berkeley decided to confine 'thought' to the active spirit, adopted 'idea' for the sensible object, dropped the 'powers' theory, and thus reached the summary of reality, found throughout the *Principles*, *viz.* spirit and ideas, a summary which has no place for matter. Note the substitution of 'cause' for 'occasion.'

229. On magnification, see 94n ; on the optical angle, see 73n.

230. Malebranche holds that there is an idea of the soul, known to God ; but when he is speaking precisely, as in III ii 7, he denies that we know the soul by idea ; 'we know her not by her idea . . . we know her only by conscience . . . we know nothing of our soul, but what we feel pass within us.' Berkeley's mature doctrine of self-knowledge (see *Princ.* 135ff.) is similar to that of Malebranche ; for both thinkers it is a case of 'knowledge without ideas' and in *Mot.* 21 Berkeley uses Malebranche's term for it '*conscientia quadam interna*'.

This is the first mention of Father Nicholas Malebranche (1638-1715), whose main work *De la Recherche de la Vérité* (1674-5) was well known to Berkeley (see his *De Ludo Algebraico*, 1707), and is often referred to in the *CPB* (in criticism, for the most part), see 255, 257, 265, 288, 358, 388, 424, 548, 686, 686a, 800, 818, 888. For its influence on Berkeley's philosophy, see my *Berkeley and Malebranche* (1934).

231. Berkeley makes this comparison both under *distance* and under *figure* (magnitude), *TV* 9, 23, 65 ; the sudden transitions of thought, he holds, make us overlook the immediate objects, and fancy that the mediated object is immediately given. Note the addition 'or Distance' as in 220 (*verso*).

232. On magnification, see 94n.

233. On the problem of the horizontal moon, see 125n ; Berkeley thinks that the optical angle (see 73n) and the inferred distance are not sufficient explanations of the phenomenon, and wishes to refer it to faintness of appearance.

#### NOTES ON THE ENTRIES

234. The term 'corpuscularian' was used broadly to cover what we should now call materialism and mechanism, and, more narrowly, for the atomism of Epicurus and Gassendi. In *Princ.* 50 we find 'the whole corpuscular philosophy,' *i.e.* the physics of the day, and *ib.* 25 'corpuscles' occurs in the description of Locke's theory of sensible qualities. His theory of the dependence of the secondary qualities upon the minute parts or corpuscles of the primary, probably derived from Boyle, is described by Locke himself as 'the corpuscularian hypothesis' (IV iii 16; *cf.* *Siris* 232), and as the only other entry (533) to use the term mentions the passage from Locke, there can be little doubt that this entry has Locke in view.

Clearly then 'the Essences of the Corpuscularians' are the real and nominal essences which Locke sets forth in III vi 2*ff.* The 'real essence' is the 'something we know not what,' depicted and ridiculed in *Princ.* 101; it conflicts with Berkeley's view that all real things are in the mind, and therefore perfectly known. The 'nominal essence' is made by the mind; it is the abstract idea to which the name of the sort is annexed; all general knowledge, says Locke (IV vi 13) 'consists barely in the contemplation of our own abstract ideas.' The abstract idea (see 318*n*) became the focus of Berkeley's attack on Locke, and this entry may mark the first turning of his attention to the subject; for real essence, *cf.* 44, 536.

235. 'Perfect Circles &c,' probably a reference to the theory, attributed to Plato, of mathematical objects which conform exactly to the definitions, and are viewed as archetypes of sensible figures. Perfect circles are mentioned by Bacon, *Nov. Org.* I xlvi. Abstract ideas of circles, etc., are denied in 238.

236. 237. Berkeley here considers two errors which have promoted belief in infinite divisibility (see 111*n* and *cf.* 342); external existence and infinite divisibility are discussed in *Princ.* 125*ff.*, and the mistake about magnification is touched on in *TV* 85 (see 94*n*). 'They who knew not Glasses,' see 63*n*.

238. See 235*n* and, on abstract ideas in general, 318*n*.

239. On demonstration in general, see 163*n*, in ethics, see 669*n*.

240. 241. 242. 243. Notes on the comparative distinctness of the data of

#### NOTES ON THE ENTRIES

various senses, and on the connection between this distinctness and extension (see 18n). Tangible data are, Berkeley holds, the most vivid; next come the visible. Visible and tangible are heterogeneous (see 28n), but they both suggest extension. King (*De Origine Mali*, I ii 14) says that if we had only the three senses, sound, smell, and taste, we should not even imagine there was such a thing as space. Time is connected with the distinctness of sense-data in 647, and in *TV* 145 sights and sounds are contrasted in respect of distinctness. On taste and smell, see 137n; on colour and extension, see 85n; for experiments in green, yellow, and blue, see 489, 502–5, 526.

244. An objection to Berkeley's solution of the problem of the horizontal moon (see 125n), stated and answered in *TV* 71, 72.

245. 249. 250. 251. 252. A group dealing with the quadrature of the circle, see also 360n, 395, 457–8, 510–11. Strictly speaking, there are two kindred problems: (a) to square the circle, i.e. to find a square equal in area to that of a given circle, and (b) to 'rectify peripheries,' i.e. to find a straight line equal to the circumference. Berkeley was interested in both problems, and distinguishes them in 457; but he fails to distinguish them in 249, 510–11, and perhaps some other entries.

These problems had in Berkeley's day acquired celebrity owing to the Hobbes-Wallis controversy. Berkeley's interest in them lay in their connection with infinite divisibility. He held that any given sensible line must be composed of sensible points, which are indivisible *minima* (see 59n), and is not, therefore, composed of elements too small to be sensed. Similarly the area of a figure is to be measured by the number of sensible points it contains. If then you know the number of points in a given curve, you can in practice find a straight line equal to it; and in practice any given circle can be squared provided that the number of points it contains is a perfect square (cf. 458, 469).

For the magnifying glass objection, see 94n. In 249, note 'therefore there is no difference'—a hint of the New Principle, *esse est percipi* (see 265n). In 251 'in squaring or other curves' is probably short for 'in squaring the circle or dealing with other curves.'

246. This entry has the marginal sign peculiar to those dealing with the

#### NOTES ON THE ENTRIES

inverted retinal image (see 102n) ; 'smooth & round' refers, no doubt, to the globe in the Molyneux problem (see 27n), which in *TV* 94ff is considered in connection with the retinal image. On 'no necessary connexion,' see 181n.

247. 248. It was commonly held that geometry supplied formal proof of the infinite divisibility, but Berkeley maintained that this was a mistaken notion, due to a confusion between concrete sensible extension, such as this inch (*cf.* 260-1, 341, 341a) and some much larger abstract extension supposed to be represented by the inch ; see 11n and *Princ.* 123-8.

*Determined* or *determinate* were the terms adopted by Locke (see his Ep. to the Reader) in his fourth edition in place of *clear and distinct*.

253. 'A mere line,' *i.e.* abstract length without breadth (see 21n) ; on points, see 59n, 259n ; on colour and extension, see 85n, *Princ.* Introd. 7.

254. In his publications Berkley from the first insisted (*e.g.* *Princ.* Introd. 10) on the distinction between the legitimate process of abstraction, which consists in considering separately *separable* parts, and the illegitimate process of framing abstract ideas. Here he appears to admit that we can consider separately *inseparable* parts, such as length without breadth (see 21n, 318n, *Princ.* Introd. 16, 2nd ed.).

255. 257. These remarks on Malebranche's (see 230n) doctrine of sense-relativity are explained in the note on 218.

256. This entry, too, probably refers to Malebranche, who says (I ix) that the size of the retinal image is the third medium by which we judge distance ; it receives point from the problem of *TV* 70-3 as to why faintness which ordinarily magnifies visible magnitude does not always do so.

'greatest pictures,' *i.e.* the largest retinal images, measured by occupancy of the visual sphere (*S.V.*, see 97n), or by the number of *minima visibilia* (*M.V.*, see 59n).

258. On the incommensurability, see 29n ; on *M.V.*, see 59n.

259. If I deny that surfaces consist of lines, I should also deny that lines consist of points. Now if lines do not consist of points, then the sophism, argued by

NOTES ON THE ENTRIES

Leibniz in the dialogue he wrote for Spinoza (A. E. Taylor, *The Parmenides of Plato*, p. 46*n*) falls. This sophism consists in proving the side and the diagonal of a square to be of equal length, by drawing perpendiculars from the side so as to cut the diagonal; thus there appears to be a point-for-point correspondence between side and diagonal, *i.e.* the numbers of points in both are equal, and the lines are proved equal though known to be unequal. The sophism proceeds on the assumption that lines literally consist of abstract, mathematical points. Cf. the difficulties about concentric circles (315*n*).

Berkeley carefully distinguishes mathematical points from sensible points; the former are abstractions or ‘nothings’; the latter are the *minima* (see 59*n*) into which, he holds, real lines and surfaces may be resolved; see 132, 253, 267, 447, 516, *TV* 112.

260–261. For the inch representing the milc, see 247*n*, and cf. ‘There is no such thing as the ten-thousandth part of an inch,’ *Princ.* 127 (in the draft of this section—British Museum MS. 39304—Berkcley first wrote ‘a thousandth part,’ as in this entry). On geometry, see 117*n*; on infinite divisibility, see 11*n*. ‘demonstrable’ is a slip for ‘demonstrate.’

262. Since we do not see distance directly, we cannot see directly the motion of an object moving in the optic axis, *i.e.* straight away from us. Other motions are admitted to be directly visible, but they are heterogeneous, Berkeley insists, from tangible motion, see 28*n* and *TV* 137; for the optic axis, see 400, 443; for motion in the optic axis, see *Maleb.* I ix and diagram *ib.*; for motion including succession, see 167, 184.

263. 264. On incommensurability, here explicitly connected with infinite divisibility (see 11*n*), see 29*n*; on Barrow, see 75*n*; ‘indivisibility’ is a slip for ‘divisibility.’

265. A somewhat tantalizing, yet illuminating entry, in which Berkeley expresses dissatisfaction with his two main sources, Locke and Malebranche, and with his own ‘first arguings.’ Locke and Malebranche had brought him a certain distance towards immaterialism, but not far enough; they had established the relativity of the secondary qualities (note the marginal letter *P*,

#### NOTES ON THE ENTRIES

for primary and secondary qualities), but that argument is insufficient, as Berkcley points out in *Princ.* 15.

What, then, were his 'first arguings,' and why does he refer to them here? I should hazard a reply as follows:

These 'arguings' may well have been on paper, as were Locke's 'arguings.' If they were only 'in his head,' he would hardly have made this objective reference to them. I suggest, supporting the suggestion by my note on 224 (see my Introduction, pp. xxxivff.), that Berkeley had written out a first attempt at an argument for immaterialism, starting from the conception of time as a sensation in the mind, basing his argument largely on the subjectivity of the secondary qualities, and drawing on Locke's theory and on Malebranche's study of perceptual relativity. Dissatisfied with those lines of reasoning and feeling the need for an *ad hoc* study of vision (*Princ.* 43), he began the *CPB* in order to clear up difficult and doubtful points, and in the hope of finding his way to a really decisive argument against matter. He found that argument, the New Principle, and found it, I think, about the time when he wrote this entry; for the sense of discovery is marked in these pages—see 266, 270, 285, and especially 279. From now on the New Principle becomes the spearhead of his attack on matter, superseding his former argument from primary and secondary qualities. On Malebranche, see 230n.

266. 'distrustful,' *prima manu* 'sceptical'; this interesting little reminiscence may be compared with his remark, 'I have always thought and judged for myself' (*Def.* 19). Berkeley has no doubt about the novelty of his doctrines.

267. Cf. 276. On Berkeley's theory of *minima* (see 59n) a line cannot be bisected with absolute accuracy, if it consists of an odd number of points. The words '*ad infinitum*,' bracketed in the MS., are irrelevant.

268. The 'Pictures,' i.e. the retinal images, which, Berkeley holds, are properly tangible, not visible, see 211n.

269. Malebranche (see 230n) says (I vi) that we do not see the true magnitude of things, but the relation or proportion they bear to our bodies. Berkeley here argues that if the things were outside the mind, we could have no know-

NOTES ON THE ENTRIES

ledge of them at all, not even of their relation to us ; for the hypothesis of matter, see 61n ; on extension, see 18n.

270. Obvious truth, cf. 'obvious tho' amazing truth' (279), and for the same epithet *Princ.* 6, 149 ; this truth is Berkeley's New Principle, the *esse est percipi*, his 'intuitive' disproof of matter ; on extension, see 18n ; on thinking substance, see 80n.

271. That the mind makes the species or 'sorts' (see 288, 289, 836n, *Locke* III iii 13) was one of Berkeley's indirect arguments against matter. 'by turning Men's Eyes into magnifyers or diminishers' means, I think, considering the increase or decrease of apparent size which an alteration of the eye might produce. It might then be argued that since the particular size seen depends on the mind, the general or sort to which that particular size belongs must be no less dependent on the mind. Berkeley may especially have in view those marked qualitative changes (changes in kind or species) to which magnification gives rise, e.g. in a drop of water. On magnification, see 94n.

272. 273. 277. On Berkeley's doctrine of *minima*, see 59n ; 272 and 277 are attempts to prove the equality of all *minima visibilia*, using the argument that *minima* have no parts, as in *TV* 80 ; 273 asks whether these elements of extension are themselves extended. Berkeley does not answer his own question ; but the answer required by his teaching would seem to be Yes, with the provisos that (1) the extension of the *minimum visibile* differs in kind from that of the *minimum tangibile*, (2) both types of extension are sensible, not material.

274. 275. The pictures are the retinal images, on which see 211n.

276. For the problem of bisection, see 267n.

278. For 'inverting perspectives,' see 148n ; on the inverted retinal image, see 102n.

279. This entry has an intimate personal quality, and, like others in this part of the *CPB*, is marked by a sense of discovery ; for about this time, probably,

#### NOTES ON THE ENTRIES

Berkley came on his New Principle, the *esse est percipi*; this suggestion is confirmed by the words which Berkeley wrote at the end of the entry, and erased. On 'obvious truth,' see 270n; 'stupid inadvertency,' cf. 'the stupidity and inattention of men,' *Princ.* 149, where the divine omnipresence, the necessary background of the New Principle, is spoken of as a truth 'near and obvious.' In the erasure the words 'our' and 'think' are not quite certain.

280. These are alternative forms of the New Principle, all yielding the conclusion that there is no matter. These arguments are formally set out as a 'demonstration' in 378. On simple and complex ideas, see 53n; on 'thoughts,' see 153n.

281. Berkeley is considering the orthodoxy of his views; for his concern about arguments from scripture, see 404-5, 686, 720, *Princ.* 82, *Rand.* pp. 70, 83.

Malebranche taught that light and colours are 'modifications of the soul'; his views were widely shared in England; the subjectivity of secondary qualities in its mild Lockian form was freely taught by orthodox divines. Archbishop King in his famous sermon on Predestination (15th May 1709) says, 'I think it is agreed by most that write of Natural Philosophy that light and colours are nothing but the effects of certain bodies and motions on our sense of seeing, and there are no such things at all in nature, but only in our minds.'

282. For the development of Berkeley's views on the existence of body unperceived, see notes on 41 and 52; on 'thoughts,' see 153n. This entry belongs to the early stage, as is shown by the erasure of 'really.'

For 'dei' other editors read 'rei'; the word is not very legible, but *rei* seems to have no meaning in the context, whereas *dei* is apt; the many powers in things which, for Locke, are causes of secondary ideas, are, for Berkeley, manifestations of the one, universal power of God.

283. 284. Studies in the apparent magnitude of plane surfaces; for 'successive, curious inspection' and the two kinds of visible extension, see 400n.

285. Berkeley's Principle is here so named for the first time. Malebranche (VI ii 1) holds out the prospect of finding 'an infallible principle' to those

NOTES ON THE ENTRIES

who follow his rules of method ; Berkeley praises those rules highly in his *De Ludo Algebraico* ; they may, or may not, have influenced his work ; but it is certain that he regarded his New Principle as a decisive discovery. It is the climax of notebook *B* and the starting-point of *A* ; it is named in 291, 304, 402, 407, 410–11, and it is the ‘obvious tho’ amazing truth’ of 270, 279–80 ; it is set forth with a ‘demonstration’ in 378–80, being there formulated in the words ‘that neither our Ideas nor anything like our ideas can possibly be in an unperceiving thing.’ The Principle is Berkeley’s direct disproof of matter from the nature of existence, the *esse est percipi*, and it is by him contrasted with his ‘first arguings’ (265).

‘Ignorance’ means either Socratic ignorance, or native common-sense as opposed to ‘learned dust’ ; cf. 405, *Princ.* Introd. 17. Hecht misunderstands this entry, misled, no doubt, by Lorenz’s conjecture ‘disaver’ for ‘discover ; the MS. has ‘discover.’’ Berkeley is not charging his opponents with ignorance, but is claiming it for himself, as a naïve realist will take a pride in his naïveté, or like the Baconian seeking entrance into the kingdom of man ‘as a little child’ (*Nov. Org.* I 68).

286. On thoughts, see 153n ; on soul or mind, see 14n. ‘*y<sub>t</sub>* is all a case,’ i.e. both types of thoughts come under the New Principle.

287. 288. 288a. 289. 290. A group which summarizes the results of his study of extension (see 18n) : (1) extension is composed of sensible *minima* (see 59n), which imply a perceiving substance ; (2) there is no extension apart from sensible quality, e.g. colour, which implies relation to the mind, cf. *Princ.* 10—this ‘great argument’ (288a) subsequently becomes of secondary importance ; (3) extended things have their sorts, which are the work of the mind—this argument later is dropped. The *Draft Introduction* had a paragraph on the sorts (*Fraser* III pp. 365–6), which has completely disappeared in the revised Introduction ; (4) if there is external space, there is infinite space, a conception which implies either extended Deity, or an anti-God, see *Princ.* 117. From 288 we see that at this stage Berkeley held the intermittent existence of sensible things, see 52n. On the sorts, see 836, *Locke* III iii 13 ; on God, see 107n ; on infinite space, see 135n ; on Malebranche, see 230n, 265 ; on the hypothesis of matter, see 61n ; on substance, see 80n.

#### NOTES ON THE ENTRIES

291. Arguments *ad absurdum* for the Principle (see 285n) are implied in *Princ.* 3; e.g. the unsmelled smell.

292. The finiteness of our minds was, for Berkeley, an 'excuse' with which geometers and natural philosophers cloaked the contradictions in their theories, see 323, 350, 350a, 747, 859–60. In the *Draft Introduction* (note the marginal letter I) the three opening paragraphs (*Fraser* III pp. 357–8) attack this 'excuse,' the passage being divided later between Introd. 2, 3, and *Princ.* 101. 'Geometers,' e.g. Keill and Cheyne, both of whom have recourse to the 'excuse.'

293. 293a. Creation and perception were connected in Berkeley's mind (see 60n); he saw that the objection, Where on your theory were created things during the Mosaic 'days' prior to the creation of man? is parallel to the objection, Where are my books when I am out of my study?

293a should not be taken as Berkeley's final account of the perceptible (see notes on 41 and 52), but it agrees with *Princ.* 3 in holding that the existence of the table which I am not seeing means that 'if I was in my study I might perceive it'; the passage from the *Principles* adds, however, the important words, 'or that some other spirit actually does perceive it.' That God perceives things when we do not is the keystone of Berkeley's full, final theory of the perceptible, as it appears in 802 and *Princ.* 45–8; on 'thoughts,' see 153n.

294. This query is answered in the negative by Locke (I iv 20), by Malebranche (I xiii), and by Clarke (*Demonstration of the Being and Attributes of God*, Prop. X). On the blind man of the Molyneux Problem, see 27n.

295. The third 'demonstration' of the heterogeneity of sight and touch, *TV* 131, cf. above 28n; on minimal points, see 59n; on extension, sec 18n.

296. 296a. Molyneux (*Dioptrics*, pp. 103–4), states this problem and leaves it to others to determine. Berkeley has not, I think, recorded his proposed method for solving it. *V.S.* is the visual sphere (see 97n); *m.v.* is the *minimum visibile* (see 59n). From thirty seconds to a minute is the size assigned by Locke (II xv 9) to his 'sensible point.' The *verso* addition, which was not noticed by Fraser or Johnston, contains part of Berkeley's own explanation of

#### NOTES ON THE ENTRIES

judgements of magnitude (see *TV* 56). On near vision, see *TV* 3ff.; on the crystalline and fund, see 210*n* and *TV* 34.

297. On this distinction, see 87*n*.

298. The same charge is made against Hobbes and Spinoza, 825, 827. Locke, More, and Raphson lay themselves open to the charge by their opposition to inextensionism, the doctrine of those who hold that there is no extension in addition to matter.

Locke in II xiii 27 and xv 2-4 has guarded references to the divine immensity, and Quæry IX (see below, p. 473), 'God space . . .,' shows that Berkeley had noticed these passages.

Henry More (1614-1687) Cambridge Platonist, author of *Encheiridion Metaphysicum* (1671), maintained against Descartes the existence of real and infinite space as a substance distinct from matter.

Joseph Raphson, F.R.S., in his *De Spatio Reali seu Ente Infinito* (1697, chap. V) virtually deifies space, calling it 'actus purus, incorporeum, immutabile, aeternum, omni-continens, omnipenetrans, attributum (*viz.* immensitas) primæ causæ.' Raphson is named also in 827, and is referred to in Berkeley's letter to Johnson of 24th March 1730 (*Fraser* II p. 19), as a mathematician who 'pretends to find out fifteen of the incommunicable attributes of God in space.' On powers, see notes on 41 and 52.

299. This entry opposes the doctrine that ideas are *like* matter (see 46*n*), and corresponds fairly closely with *Princ.* 8; on 'thought' see 153*n*; 'Contradiction,' cf. 573, 579, *Princ.* 24, 54; on extension, see 18*n*.

300. Cf. *Draft Introduction* (*Fraser* III p. 383), 'I shall throughout endeavour to express myself in the clearest, plainest, and most familiar manner, abstaining from [all flourish and pomp of words, *prima manu*] . . .' Berkeley well describes his own clear style, modelled perhaps on Locke's; for his care about his language, see 209*n*. 'Lofty & Platonic,' e.g. More and Norris. Johnston says, 'Berkeley himself was later in *Siris* to use "the lofty and Platonic strain."' That comment might be challenged; for the style of *Siris* is almost entirely plain and level even when lofty, Platonic things are under discussion.

#### NOTES ON THE ENTRIES

301. Matter, as non-percipient, cannot be the substance of ideas ; for perception as passive reception, see 756. Berkeley's full theory stresses the activity of percipient mind and its distinctness from passive ideas ; see 672a, 673, *Princ.* 2, 89.

302. 302a. 303. On the problem of the horizontal moon, see 125n ; dimness due to the atmosphere is Berkeley's main explanation ; but he gives subsidiary explanations, e.g. the turn of the eye, straining, upper and lower situation (see *TV* 77), all of which in particular cases may affect our judgements of distance, and so of magnitude. *TV* 71 mentions the magnifying effect of mist, but not of dusk ; these cases are the same in principle as that of the horizontal moon.

304. 305. The reverse of the Principle (see 285n) is that things have an existence outside the mind, like Locke's material world ; the sceptical tendencies of that doctrine are obvious. Aware that he himself might be charged with scepticism (see 79n) Berkeley adds an assertion of his belief in reality and the course of nature (see 52n), i.e. in a world not produced by the human mind, nor dependent thereon for its conservation and character.

306. 308. 309. Mathematical problems bearing on the infinite divisibility (see 11n) ; surds, cf. 469, 482 ; doubling the cube—take a cube with side of length  $x$ , where  $x$  is a rational number ; its volume is  $x^3$ . Take a cube of twice its volume,  $2x^3$  ; the length of the side of this new cube is  $\sqrt[3]{2x^3}$ , i.e.  $x\sqrt[3]{2}$  which is a surd or incommensurable number.

'Angles of Contact,' Berkeley's point is that we cannot speak of the angle between a curve and a straight line, because by its very nature a curve is continually changing its direction ; see 168n, 381.

Charles Hayes (1678–1760), author of *Treatise of Fluxions* (1704), 'the first English work explaining Newton's method of infinitesimals' (*Dict. Nat. Biogr.*).

John Keill, F.R.S. (1671–1721) lectured on physics and geometry at Oxford, and later became Professor of Astronomy ; he was the 'first who taught natural philosophy by experiments in a mathematical manner' (quoted *Dict. Nat. Biogr.*). He wrote *An Examination of Dr. Burnet's Theory of the Earth* (1698), *Introductio ad Veram Physicam* (1702), and several papers on fluxions in *Philosophical Transactions*. He drew up for the Royal Society the

#### NOTES ON THE ENTRIES

*Commercium Epistolicum*, which claimed priority for Newton against Leibniz in the discovery of the calculus. Berkeley has in mind *Lectiones IV, V* of the *Introductio*.

307. This entry is on the *verso*, but is not a comment on a *recto* entry. The test of the blind man (see 27n) is an attempt to isolate the immediate data of sight; Berkeley applies it in each of the three main divisions of the *Theory of Vision*, *viz.* to distance (41ff.), to magnitude (79), to situation (92ff.). Here, as shown by the marginal sign, it has special reference to situation and the problem of the inverted retinal image (see 102n).

310. E.g. St. Patrick's exposition of Trinitarianism, in the legend, by aid of the shamrock leaf; on God, see 107n.

311. Berkeley discusses the variation of size with distance in *TV* 44; he does not rest his immaterialism on the variation of the primary qualities, and in *Princ.* 15 he points out the limitations of 'this method of arguing [which] does not so much prove that there is no extension or colour in an outward object, as that we do not know by sense which is the true extension or colour of the object.' His point here is that *all* our judgements of size, both of 'distant' objects and those 'near us' are determined by human use and convenience.

312. Berkeley answers objections to immaterialism in *Princ.* 34-84, using these principles, 1, 2, and 4 in sections 34, 62, and 61 respectively. The fourth principle is used again in the case of identity in *Dials.* p. 469, and it recurs almost *verbatim* in Berkeley's letter to Johnson of 25th November 1729 (*Fraser* II p. 17), where he speaks of a theological consideration as 'beside the question; for such I hold all points to be which bear equally hard on both sides of it.' The third principle combines Locke's two principles, (a) no knowledge without ideas, and (b) all significant words stand for ideas. Berkeley at first held them both, and sets them forth at the head of his formal 'demonstration' (378, where see note), but he subsequently abandoned both; see 178n, 730. On the reality of body, see 52n; on the laws and the course of nature, see 144n and 305.

313. *ἀκρίβεια*, accuracy, or exactness, cf. 330, 449; Berkeley claimed

NOTES ON THE ENTRIES

demonstration for his doctrines, but he opposed the mathematicians' claim to accuracy ; partly on general grounds, for 'It is beneath the dignity of the mind to affect an exactness . . .' (*Princ.* 109) ; and in particular because his doctrine of sensible points required him to neglect very small differences, e.g. in bisecting lines consisting of an odd number of points, or in squaring the circle (see 249n). N.B. 'Darling of the Age' ; cf. *Mol.*, Adm. to the Reader, where it is said that dioptrics 'cannot be deliveredd with that *ἀκρίβεια geometrica*' because rays of light are material lincs and glasses have thickness. In the *Analyst* (19) Berkeley makes the point that the doctrine of infinitesimals compels mathematicians to neglect very small differences, and therefore to forgo their boasted *ἀκρίβεια*.

314. On infinite divisibility, see 11n ; on extension, see 18n.

315. The 'Difficulties about Concentric Circles' are set forth by Barrow (*Math. Lect.* IX) as an argument against indivisible points and for infinite divisibility. They are considered at length by Bayle in his article *Zeno*. If we consider circles as literally composed of indivisible points (*ex hypothesi* of equal 'magnitude'), and then construct a geometrical figure showing a one-one correspondence between the points of two concentric circles, we reach the absurdity that concentric circles are equal. Cf. the sophism of the side and the diagonal (259n).

Concentric circles are mentioned also in 122 ; but as explained in my note there, the two entries are dealing with different topics. The combination XM in the margin is unusual. The X denotes a general reference to mathematics ; the M narrows down the reference to matter.

316. This is the well-known *scholium* on absolute and relative motion, see 30n. The 'Mr' is curious, for Newton was knighted on 15th April 1705 (Berkeley gives him his title in 374 and in his essay *Of infinites*, c. 1706) ; it should not, however, be regarded as evidence that the entry was written before that date. The evidence to the contrary is overwhelming (see my Introduction, p. xxviii) ; and as one would expect, the notes not being intended for publication, Berkeley is not careful in such details. Indeed he usually writes 'Newton.'

317. Berkeley is not a sensationalist, for he believed in reason and spirit ; but he is far from being, as is generally supposed, against the senses ; on the

#### NOTES ON THE ENTRIES

contrary, he gives them 'all the stress and assurance imaginable,' *Princ.* 40. In the *CPB* he teaches that it is foolish to despise them, 317, 373, 539; that sense must be used about the sensibles, 466; that without sensation there is no knowledge, 539, 779; he places certainty in the senses, 731a, 740, recalls men to commonsense, 751, and vindicates the senses against Descartes' teaching, 794. If mathematicians would trust their senses and would take sensible things as wholly sensible, they would reject, he held, the doctrine of infinite divisibility, 'the source from whence do spring all those amusing geometrical paradoxes which have such a direct repugnancy to the plain commonsense of mankind.' (*Princ.* 123).

318. Almost certainly one entry; other editors print as two. Johnston's text is seriously at fault here; for he reads 'It is not' for 'is it not' and with Fraser he erroneously inserts 'abstract' before 'general ideas.' Curiously, both he and Fraser make the same erroneous insertion again in 497, 555, 591, 666, and they both erroneously insert 'concrete' in 497.

This is one of the first entries to attack general ideas, more precisely styled 'abstract general ideas,' and usually abbreviated to 'abstract ideas.' Berkeley here attacks them on the ground that all ideas are from without, and are particulars; at the same time he concedes, as he always did from the very first (see *Princ.* Introd. 10), the mind's power of abstracting in the sense of 'considering asunder.'

The source of Berkeley's doctrine of abstraction cannot be determined precisely; Browne, *The Procedure, Extent and Limits of Human Understanding* (1728) has a chapter on abstraction (pp. 186ff.) which has several points in common with Berkeley's doctrine. He may have taken them from Berkeley, but it is quite possible that Berkeley learned them from him, for he was Provost when Berkeley was an undergraduate. Bacon (see 564), and Hobbes, and Malebranche had attacked vigorously certain types of abstraction, and no doubt they influenced Berkeley, and put him on his guard against abuses of abstraction; but the *CPB* shows that there were as well two specific lines of approach to his doctrine, *viz.* simple ideas and mathematical problems; 53a clearly connects it with Locke's doctrine of simple ideas (see note there), and 85 and 238 (on abstract lengths, points, and circles) speak of mathematical abstractions, and Locke's 'absurd triangle' (see 687n) eventually became the focus of his attack, his 'killing blow.'

#### NOTES ON THE ENTRIES

The second notebook (*A*) contains many references to the doctrine, *viz.* 40<sub>1</sub>, 49<sub>6</sub>, 49<sub>7</sub>, 52<sub>4</sub>, 55<sub>2</sub>, 56<sub>1</sub>, 56<sub>4</sub>, 56<sub>6</sub>, 58<sub>6</sub>, 59<sub>1</sub>, 59<sub>4</sub>, 60<sub>2</sub>, 66<sub>6</sub>, 68<sub>7</sub>, 68<sub>8</sub>, 70<sub>3</sub>, 72<sub>7</sub>, 77<sub>2</sub>, 77<sub>9</sub>, 80<sub>9</sub>, 81<sub>1</sub>, 86<sub>5</sub>, 86<sub>7</sub>, 87<sub>1</sub>, 87<sub>3</sub>; and in that series several close parallels with his published works may be found. It seems that when he began to write the *CPB* Berkeley had only vague views on abstraction, or none at all; but certainly before he finished it his doctrine had taken full and final shape. The attack on abstract ideas makes a brief, unheralded appearance in *TV* 122-5, as if it had only recently been reached; it monopolizes the Introduction to the *Principles*, and throughout the whole series of Berkeley's publications it dominates his epistemology, remaining unwithdrawn and in full force to the end of his life; see my *Berkeley and Malebranche*, chaps. vii., viii., and my article in *Mind*, vol. xlvi, N.S., No. 181, on 'The Unity of the Berkeleian Philosophy,' p. 51.

All ideas come from without, *i.e.* ideas of sense; quâ ideas, they are in the mind, but their source is external to man, so *Princ.* 29, 90; all ideas particular, see 49<sub>7</sub>, 66<sub>6</sub>, *Princ.* Introd. 15, Locke, III iii 1; on colour and extension, see 85<sub>n</sub>.

319. On the distinction between a mathematical and a sensible termination, see 31<sub>n</sub>. Locke (II xvii 14) writes, 'he that perceives the end of his pen is black or white, will be apt to think that the end is something more than a pure negation.' Locke's argument 'concludes nothing here,' because his pen is not 'a mathematical line.'

320. On geometers, see 117<sub>n</sub>; Keill (*e.g.* *Introductio*, p. 20) often attacks the 'ἀγεωμέτροι philosophers'; on the definition of extension, see *Locke* II xiii 15, and *cf.* 44<sub>n</sub> and 164<sub>n</sub>.

321. 'We regard the objects that environ us in proportion as they are adapted to benefit or injure our own bodies, and thereby produce in our minds the sensations of pleasure or pain' (*TV* 59). Cf. *Maleb.* I vi and x; on *minima*, see 59<sub>n</sub>.

322. Keill (see 308<sub>n</sub>) in his *Introductio*, p. 33, tries to answer the atomist's objection that 'if all quantity is divisible in infinitum, every smallest part will equal the greatest'; see 111<sub>n</sub>.

NOTES ON THE ENTRIES

323. For this 'excuse' see 292n; Johnston reads 'infinites' and explains as infinitesimals. As a reading his is possible, but it is inferior to 'infinity.' The non-comprehension of infinity was a commonplace with the physicists of the day (e.g. Cheyne), and is referred to repeatedly in the *CPB*, and is discussed in *Princ.* Introd. 2.

324. *M* is apparently 'moment,' Newton's term for differential; see 333, 389, *Anal.* 4, *Def.* 28; *dd* would then be differential of the second order, see *Anal.* 8; on disregarding small quantities, see *Anal.* 23. On magnification, see 94n.

325. If you admit that size and number are the work of the mind, you must also admit, says Berkeley, that there is no matter; for matter *ex hypothesi* being outside the mind, could have neither size nor number of points, and would therefore not be matter. Cf. 40n; on the subjectivity of number, see 104n; on extension, see 18n.

326. The same passage in Locke on idea, quality, and power, is referred to in 112, where see note.

327. This comparison is developed in 409, 449, 492, 642.

328. *I.e.* extension (see 18n) is an abstraction from the concrete mass of visible and tangible sense-data; see 85n.

329. Berkeley claims to have simplified mathematics, see 385, 414, *TV* 160, *Princ.* 123, 134; for the scale cf. 332 and *Mol.* p. 19, 'this is easily done by scale and compass.' A problem of sub-tangent and abscisse is discussed in *Anal.* 21.

330. On mathematical accuracy, see 313n. If the accuracy be confined to the conceptions of the mathematicians, e.g. in the niceties of the calculus, and if nothing objective correspond to those conceptions, then it is labour lost, argues Berkeley, to strive for accuracy.

331. 'As oft as you talk of finite quantities inconsiderable in practice, Sir Isaac disowns your apology; *Cave, saith he, intellecteris finitas*' (*Def.* 26).

#### NOTES ON THE ENTRIES

Newton is inconsistent, Berkeley argues (*ib.* 25), in falling back on the method of approximations in practice, while claiming rigorous accuracy for his method of fluxions, and laying down that *in rebus mathematicis errores quam minimi non sunt contemendi*.

332. Probably some concrete problem involving a mathematical progression is in Berkeley's mind, and he suggests solving it by use of the scale, see 329*n*.

333. For Newton infinitesimals were velocities of nascent or evanescent increments, hence called fluxions (see 168*n*) ; for Leibniz they were differences, *i.e.* infinitely small increments or decrements. Berkeley rejects both conceptions as involving quantities less than the *minimum sensibile*, and therefore without the mind ; see his *Of Infinites*, *Princ.* 132, and *Anal.* 3-6, where both theories are considered. On *M*, see 324*n*.

334. 'hang together,' part of the thesis of the *Analyst* (20ff.) is to show how, by a compensation of errors, mathematicians 'deduce true propositions from false principles.' Berkley complains of 'that nice and extream subtily, which renders the study of *mathematics* so very difficult and tedious,' *Princ.* 123 ; on Barrow, see 75*n* (the reference is to his *Lect. Math.* V).

335. 336. Mathematics are made easier (see 329*n*), Berkeley holds, if we are content with *approximate* correctness (which is all that we can obtain), and do not insist on absolutely rigorous proofs. On certainty and demonstration in ethics, see notes on 163 and 669.

337. 338. The opening of the attack on infinitesimals as 'nothings,' and on mathematicians as 'nihilarians,' *i.e.* supporters of the infinitely divisible mathematical point, which, Berkeley argues, is a 'nothing' ; he sets in contrast to it his own indivisible, sensible point in 438-9 ; see also 343-5, 372, 384, 394, 399, 449, 462-4, 471, 488, 633, *Princ.* 130, and *Anal.* 35 where he calls evanescent increments 'ghosts of departed quantities.' In his *Of Infinites* he appeals to Wallis's *Arithmetic of Infinites* in proof 'that an infinitesimal even of the first degree is merely nothing.' 'begets a Contradiction,' such as an 'Unperceivable perception' (347), or a *minimum visible* composed of invisibles (464).

#### NOTES ON THE ENTRIES

339. Creation (see 60*n*) is 'when things, before imperceptible to creatures, are, by a decree of God, perceptible to them' (*Dials.*, p. 472).

340. A departure from the received view of the constant ratio between circumference and diameter, cf. 457, 481; the departure is required by Berkeley's method of rectifying particular circles (see 245*n*).

341. 341a. 342. 342a. 343. After an argument against infinite divisibility which agrees closely with *Princ.* 126–8 (see notes on 11, 247, 260) Berkeley summarizes the case which occupies so much of the notebook *B*. The infinite divisibility involves (1) unperceived existence, (2) the real existence of abstract lines, etc., see 21*n*, (3) a unit which is no unit, *viz.* a divisible *minimum sensibile*. This third argument works round to the first, as is shown in 343; for ultimately Berkeley's opposition to infinite divisibility depends on his opposition to unperceived existence and the 'something we know not what.'

344. 345. The *signum* is the mathematicians' point (337*n*), which Berkeley compares with his own sensible *minimum* (see 59*n*), finding the latter much easier to conceive.

346. Bonaventura Cavalieri (1598–1647), Professor of Mathematics at Bologna, wrote *Geometria Indivisibilibus Continuorum nova quadam ratione Promota* (1635) and *Exercitationes Geometricae Sex* (1647). In the latter work he expounds his methods, prior and posterior, and defends his geometry of indivisibles from the attacks of Guldinus. He imagines the continuum to be composed of an infinite number of ultimate elements or molecules, which he calls indivisibles, and he is generally thought to have held that bodies are composed of an infinity of juxtaposed surfaces and surfaces of lines. Berkeley agreed with Cavalieri as to the existence of indivisibles, but differed from him as to the number of indivisibles in a finite line. Berkeley held that the number is finite, which apparently Cavalieri denied.

347. Such as matter, or an infinitely divisible finite line, see 337*n*.

348. On Le Clerc and his doctrine of the divine imminence, see 177a *n*.

#### NOTES ON THE ENTRIES

349. Berkeley was a keen controversialist; some sixteen objections are formally stated and answered in *Princ.* 34-84.

350. 350a. Berkeley distinguishes the status of Trinitarian dogma (see 310 and 584) from that of transubstantiation (*cf.* 720, *Princ.* 124); the former rests on implicit faith, the latter on the 'excuse'—the finiteness of our minds—see 292n.

351-358 are duplicated in the other notebook as follows :

351	corresponds to	415
352	"	416
353	"	420
354 (355)	"	421
356	"	422
357	"	423
358	"	424

This is the only duplication of a series in the *CPB*; whatever its reason, it seems to prove that notebook A was begun before notebook B was finished, and that for a time the two were filling together. 351-6 have affinities with the essay *Of Infinites*, and possibly Berkeley transferred them into both notebooks from that manuscript.

351. The parallel, 415, puts it more clearly, *viz.* since the integer is supposed infinite, its infinitesimal part may be imagined big, as truly as little. On straining the imagination, see 321, *Anal.* 4. 'intesimals,' a slip for 'infinitesimals.'

352. *Cf.* 416. 'There is in effect no such thing as parts infinitely small, or an infinite number of parts contained in any finite quantity' (*Princ.* 131).

353. *Cf.* 420. Some mathematicians held that a line might be infinitely divisible, and yet might not consist of an infinite number of points. Berkeley takes the commonsense view that a thing consists of those parts into which it can be divided, see 438.

354. 354a. 355. 356. *Cf.* 421 and 422. These two Lockian principles, no knowledge without ideas (IV i 1), and all significant words stand for ideas

#### NOTES ON THE ENTRIES

(III xi 8), are used in the essay *Of Infinites*. Berkeley here uses the former to prove that we cannot argue about infinitesimals ; see 178n, 312n. He subsequently abandoned both principles.

357. Cf. 423 and 610. On the will, see 131n ; for Berkeley's criticism of Locke's doctrine of uneasiness, see 145n.

358. Cf. 424. Berkeley was dissatisfied with the Cartesian problematical idealism—see 265n. On Malebranche, see 230n.

Pierre Bayle (1647–1706), Professor at Rotterdam, pioneer of the French Enlightenment, author of the influential *Dictionnaire Historique et Critique* (1695–7), a copy of which was sold at the auction of the Berkeleys' library (see R. I. Aaron, *Mind* XLI (N.S.), p. 465). Berkeley names Bayle as an atheist in his *Theory of Vision Vindicated* 6, but probably several of the articles in the dictionary, especially those on Pyrrho and Zeno, influenced him when he was writing the *CPB*. Entry 26, for instance, relates the infinite divisibility to external extension exactly as the *Zeno* article does.

Bayle was one of the few who attacked infinite divisibility, and he criticizes severely the principles of mathematics and the doctrine of infinitesimals. Dealing with geometrical problems, such as the ratio of the side to the diagonal of the square, and the equality of concentric circles (see 315n), Bayle says that these do not prove the infinite divisibility, but only make it appear 'that extension doth not exist anywhere but in our minds.' In the *Zeno* and *Pyrrho* articles he anticipates Berkeley's assimilation of the primary and secondary qualities ; he quotes from Malebranche's 'Illustration' on bodies, which Berkeley knew well (and to which this entry probably refers) remarking, 'I was obliged to prove that there are stronger objections than those of Malebranche' (*Zeno*).

359. Cf. 'our senses . . . do not inform us that things exist without the mind,' *Princ.* 18 ; 'not to be Blam'd'—ironical ; perhaps Berkeley is thinking of the 'blame' which Malebranche heaps on the senses.

360. Refers to the squaring of the circle (see 245n and 511) ; a paraboloid is one of 'Those Curve lines that you can Rectify Geometrically' ; a microscope would show that the equality of curve and straight line is only approximate ;

#### NOTES ON THE ENTRIES

and since on his method of sensible points Berkeley can get a straight line equal to the circumference *approximately*, he claims that his squaring of the circle is 'as good and exact as the best.'

Curves are discussed also in 515-6, 519, 527, 575; for the attempt to equate right line with curve raises the questions of the nature of equality, of superposition, and of distance (*TV* 155), and supports Berkeley's view, he holds, that equality of lines consists in an equality of the number of sensible points. On the microscope, see 63n.

361. Against the argument that gravity is proportional to matter. Berkeley says that this argument is circular, indirectly in *Princ.* 103, directly in *Dials.* p. 460 and in his letter to Johnson of 25th November 1729 (*Fraser* II. pp. 15, 16), and again, with great force, in *Siris* 319, 'the modern demonstration of that tenet . . . a vain circle, concluding in truth no more than this—that gravity is proportionable to weight, that is, to itself.' The entry is repeated in 618. On attraction, see 403, 486. In *Siris* 231-254 Berkeley gives a full discussion of the metaphysical aspect of gravity, relating it to his philosophy of passive idea and active spirit, doing full justice to the greatness of Newton and the relative truth in the Newtonian theory, but remaining firm in his early philosophy.

362. 362a. 363. 363a. A group dealing with extension, colour, and existence in the mind. The last three have the marginal letter *P*, which shows that Berkeley is considering his first argument, from the inseparability of the primary and secondary qualities (265n), side by side with his second argument, the New Principle, a 'demonstration' of which he is on the point of giving, *viz.* 378; on Barrow, see 75n; on extension and colour, see notes on 18 and 85, *Princ.* 10, 73.

The question of colour and the mind promotes an important development in Berkeley's thought about the mind—that contained in 362a. At first he was inclined, with Malebranche, to make colour a modification of the mind, and at that stage mind, for him, was more or less passive and identical with its contents; but in the latter part of the *CPB* and in the *Principles*, as here, he takes mind for 'the Active thing wh<sup>t</sup> I call I, my self.' In this sense mind is entirely distinct from colour and other objects, which exist in the mind by way of idea only, and not by way of mode (*Princ.* 49), and therefore could be spoken of, as here, as without the mind in regard to origin.

#### NOTES ON THE ENTRIES

The reference to the understanding, which except for this *verso* entry is not mentioned in notebook *B*, marks the entry as transitional. The understanding is studied closely in the latter part of notebook *A*. Distinguished from the mind in this entry, the understanding is joined to the will and identified with the mind in 713. Once with its ideas and therefore passive in 587, 614, 681, it becomes an aspect of the active spirit in 848, 854, and is distinguished from its objects. It is mentioned in a general way in 544, 579, 656, 665, and in connection with error in 816. But Berkeley studied it chiefly in connection with the will. At first understanding and will differ *toto coelo*, 643; they are distinct, 681, 708; they are united, 614a, 713, 812 (in God), 841–2, 848, cf. 820–1; they are identical, 854; and, finally, 871, they are nothing at all, because they are abstract ideas. These changes are not so violent and arbitrary as they appear at first sight; they are for the most part changes of terminology, consequent on the rise to prominence in Berkeley's mind of the sharp contrast between active and passive, and the passing of his early panpsychism into the dualism of the *Principles*, with its ultimate distinction between spirit and idea.

364–376. These entries occupy a pair of pages facing each other; Johnston assumes that Berkeley wrote one or two entries on the *verso* page and then one or two on the page opposite, and he numbers accordingly; but 365 with its important *verso* comment 365a (the two are connected by asterisks) proves that Berkeley followed his usual custom of filling the *recto* and leaving the *verso* blank for subsequent comments, and that later he found that he needed the *verso* space for a continuation of his attack on mathematicians. I have numbered accordingly.

364. This is one of the 'amusing geometrical paradoxes' (*Princ.* 123) which follow from the infinite divisibility (see 11n); on Keill, see 308n; the reference is to his *Introductio*, p. 47ff.

365. 365a. Berkeley's earlier and later accounts of extension (see 18n); the two are not necessarily inconsistent; for he believed in visible and tangible extension, composed of visible and tangible points, even after he had rejected abstract extension. On length without breadth, see 21n; on minimal points, see 59n; on abstraction, see 318n.

NOTES ON THE ENTRIES

366. Probably a reference to the Barrovian case (*TV 29ff.*) in which, Berkeley argues, geometrical explanations of vision break down; on focal length, see *TV 40*; on glasses, see *63n*.

367. George Cheyne, F.R.S. (1671-1743), a learned London doctor, wrote *Fluxionum Methodus Inversa* (1703) and *Philosophical Principles of Natural Religion* (1705). Berkeley refers to the former work in 459 and in his essay *Of Infinites*. Cheyne lays much stress on the infinite divisibility, and in the physiological part of the latter work he repeatedly mentions 'vessels'—apparently a general term for veins, arteries, etc.—e.g. lacteal vessels, lymphatic vessels, capillary vessels, blood vessels. I suggest therefore that this puzzling little entry is meant as a *reductio ad absurdum* of infinite divisibility; Berkeley is arguing, half in jest, that if there are material vessels, there must be an infinite number of them in the human body.

The entry is duplicated in 387; the duplication, whatever its reason, helps to refute Johnston's pointless transposition of these concluding pages of notebook *B* to the end of notebook *A*; for by so doing he is compelled to number these duplicates 388 and 931, thus separating by half the length of the *CPB* two entries which in the MS. are only two pages apart.

368. 370. 371. 372. 373. 374. 375. 376. A series of rather irresponsible remarks about mathematicians; with these connect 381-6 and 392-5. One naturally asks why Berkeley, a trained student of mathematics, whose first publication was a work on mathematics, who speaks in the Preface of that work of 'suavissimum matheseos studium,' came to speak of mathematicians in these unflattering terms. The answer is that the mathematicians he read, Barrow, Keill, Hayes, Cheyne, Raphson, and Newton, were more or less identified with one or other of certain tenets to which he strongly objected—materialism, extensionism, abstract ideas, infinite divisibility, and irreligion. In addition Berkeley thought that mathematics was showing a bias against sense and common sense, wasting time on trifles, encouraging paradoxes, and supporting perverse explanations of vision ("What a noble piece of geometry is manifested in the fabrick of the eye, and the manner of vision!" Cheyne, *Philos. Princ. of Natural Religion*, p. 260).

Nor was Berkeley singular in holding such views. Bayle (*Zeno*) attacks mathematicians, and Le Clerc's review (*Bibliothèque Choisie*, vol. 22, p. 88)

#### NOTES ON THE ENTRIES

of Berkley's *Theory of Vision* speaks in approval of its attack on mathematics. On nihilarians, see 337n; on the geometry of indivisibles, see 346n; on truth and certainty, see notes on 163 and 554, and *Locke* IV vi.

'Praeclarum ingenium non potest esse magnus mathematicus'—*Scaligerana* (Cologne, 1695), p. 95. Joseph Scaliger (1540–1609), French scholar and chronologist, son of Julius Caesar Scaliger, is speaking in the context of Christopher Clavius, a Jesuit geometrician. Clavius was employed by Gregory XIII on the reformation of the Calendar. Scaliger's chief works were *De Emendatione Temporum* (1583) and *Thesaurus Temporum* (1606). In his edition of Manilius' *Astronomicon* (1579) he rails frequently against the ignorance and presumption of contemporary mathematicians with regard to ancient astronomy and chronology. 'Sir Isaac,' cf. 316n and 383.

369. For Berkeley's technical use of *thing* and *idea*, see 644, 685, 689, 757, 807–8, 872. There are, for him, two entirely distinct types of being, thinking things and things thought; he usually calls them spirits and ideas (*Princ.* 89). He has three chief concerns about this technique. (1) He must justify his use of *idea* in place of *thing* for the object of sense. His reasons are that *thing* is too wide (see 644, *Princ.* 39), that *idea* is in vogue, that *idea* preserves the thing's relation to mind, and safeguards immediacy and the distinction between active subject and passive object. (2) To insist that spirits are not ideas and cannot be represented by ideas, see 490n, 808. (3) To oppose representationism; if *thing* be used of the object of sense, it is to be used of the object itself, and not of a supposed external archetype thereof. See 115n, 689.

377. 378. 378a. 379. 380. The 'demonstration' of the Principle, forecast in 363, and the doctrinal climax of notebook B. It consists of nineteen connected propositions, formally stated and numbered by Berkeley; these with the summary (379, 380) occupy two folios (*recto*) of the manuscript, the *verso* being left blank except for 377, an abbreviated statement of the Principle, which heads the first *verso*, and for 378a just beneath it, a note on the use to be made of the demonstration.

The nineteen propositions fall into three groups, 1–9, 10–15, 16–19, which I will call A, B, and C, respectively. A proves that no idea is in matter; B and C prove in two ways that nothing like an idea is in matter.

A (1–9) proceeds as follows; all words signify ideas, and all knowledge

#### NOTES ON THE ENTRIES

is about ideas ; ideas from without are sensations ; ideas from within are thoughts ; neither sensations nor thoughts are in matter ; therefore no idea is in matter. This argument corresponds in outline to that of *Princ.* 1-7 ; the first two propositions, however, represent positions abandoned by Berkeley before he published the *Principles* ; on the first (all words stand for ideas), see 178n and 356n ; on the second (all knowledge is about ideas), see *Princ.* 135ff., where knowledge without ideas (except 'in a large sense') is asserted with regard to spirits, cf. 312n.

*B* (10-15) argues that whatever has ideas must perceive them, perception being passive reception of ideas ; that ideas are either simple or compounded of simple ideas ; that if there is to be resemblance between two complex ideas, they must have a simple idea of the same sort in common (cf. 484, 496). Therefore there is nothing like an idea in matter.

*C* (16-19) argues that likeness involves comparison, that comparison is viewing two ideas together, and that the mind can compare only its own ideas. Therefore there is nothing like an idea in matter.

The common conclusion of *B* and *C* and the nerve of the argument of *C* appear in *Princ.* 8, and form a standing part of Berkeley's argument for immaterialism ; the involved argument of *B*, based on Locke's doctrine of simple ideas (see 53n), has disappeared.

Combining the two conclusions, of *A*, and of *B* and *C*, we have the full formulation of the Principle, as given in 379, *viz.* neither our ideas nor anything like them can possibly be in an unperceiving thing, *i.e.* in matter. On demonstration, see 163n ; on comparison and likeness, see 46n ; on arguments *a priori* and *a posteriori*, see *Princ.* 21.

381. 382. 383. 383a. 384. 385. 386. Further attacks on mathematicians, see 368n ; on the definition of angle, see 432n ; on the angle of contact, see 168n ; on infinite divisibility, see 11n. 'The Algebra of pure intelligences' must mean, I think, the sense symbolism which yields that enlarged capacity of the mind which pure spirits are supposed to possess ; cf. *TV* 153. Sir Kenelme Digby speaks of one real moment giving happiness 'multiplied beyond the Arithmetick of intelligences' (*Man's Soul*, 1657, p. 142). Algebra, extravagantly praised in the *De Ludo Algebraico*, is spoken of in more sober terms in the *CPB*, see 697, 758, 767, 770, 880, and is not discussed in the *Principles*. 'Newton's propositions,' cf. 374. On Barrow, see 75n ; in his *Lect. Math.* I

#### NOTES ON THE ENTRIES

he writes 'from this assertion of the composition out of indivisibles the whole of geometry is altogether subverted and destroyed ;' but his argument is *ad hominem* and ironical ; for he adds, 'The poles of the world will sooner be removed out of their place, and the fabric of nature destroyed, than the foundations of geometry fail.' On geometry, see 117*n* ; on 'the nothings,' see 337*n* ; on Berkeley's claim to simplify mathematics, see 329*n*.

387. Duplicate of 367, where see note.

388. Newton (*Optics* I p. 90) says, 'the rays to speak properly are not coloured. In them there is nothing else than a certain power and disposition to stir up a sensation of this or that colour.' I have not found the statement which Berkeley here attributes to him.

Malebranche (see 230*n*) discusses the *materia subtilis* of Descartes' vortex theory in VI ii 4 ; see also his *Discourse upon Light and Colours* (Taylor's tr. 2nd ed., 1700), where he says that light and colours consist in the vibrations of pressure produced by the subtle matter on the retina.

389. Jacques de Billy (1602-79), French mathematician ; his chief work was *Nova Geometriae Clavis Algebra* (1643). The only other mathematician of the name mentioned in the *Nouvelle Biographie* is Erar Billy (or Bile) (1610-c. 1645), professor of theology and mathematics at Caen.

There is nothing to show whether  $\frac{1}{m}$  is an infinitely great or infinitely small quantity. If the stress falls on the 'visible,' then the symbol probably means something infinitely small, and therefore imperceptible ; but if the stress falls on the 'finite,' the symbol means something infinitely great, which the Billys represent by a finite visible line, thereby sliding into the belief in infinite divisibility (see *Princ.* 127).

390. According to Baronius, Marsilius Ficinus (1433-1499) and Michel Mercatius, Italian Platonists, agreed that whichever died first would appear to the other and confirm belief in the future life. One day when Mercatius was engaged in philosophical meditation he heard a galloping horse, and saw a white phantom in broad daylight ; then he heard the voice of Ficinus saying, 'Michel, Michel, it is true.' He sent for news of Ficinus, and learned that he had just died. On Ficinus, see *Siris* 206*ff.*

#### NOTES ON THE ENTRIES

Berkeley finds the story credible because on his account of time (see 4n) the series of ideas is time, and therefore a soul who willed to appear to a friend the moment after death could do so ; see his remarks on death and the resurrection which ' follows the next moment to death ' in his first and second letters to Johnson (*Fraser* II, pp. 17, 19). The same *motif* probably underlies the question about the thief and paradise ; see 127n.

391. Reviewing the results of his philosophy. Berkeley repeatedly urges that immaterialism simplifies the tasks of speculation and of the sciences without the loss of any reality (cf. 518). *Princ.* 35 does not contain the references to mathematicians, but otherwise it corresponds closely to this entry. 'insensible sensations,' e.g. lines without breadth, extensions without colour ; on extended deity, see 107n ; on the reality of body, see 52n.

392. 393. 394. 395. Another group of remarks on mathematicians (see 368n). The 'we Irishmen,' three (four, including 398) times repeated, is striking, but we need not read a political reference into the words. Berkeley certainly always regarded himself as an Irishman, and Newton was, to him, 'a philosopher of a neighbouring nation' (*Princ.* 110, 1st ed.) ; but when he writes 'we Irishmen,' he simply means 'we ordinary folk, shrewd judges of fact and commonsense' ; the words are not voicing aggressive nationalism, but appealing to fact against fanciful speculations. If an Englishman wrote in a similar diary 'we Englishmen,' his words would simply mean 'the man in the street,' and that is all, I think, that Berkeley meant. On the wall and the fire, see 19n ; on squaring the circle, see 245n ; on infinite divisibility, see 11n ; on the mathematical point as 'nothing,' see 337n.

396. 397. 398. A group of entries of biographical interest, wrongly interpreted by commentators, and made into a reason for abandoning the MS. order of this part of the CPB.

First, who is 'P' ? and what is 'ye treatise' ? P is the Earl of Pembroke who was Lord Lieutenant of Ireland from April 1707 to November 1708. Fraser and Hecht agree in this identification ; the conclusive reason for it (see my article in *Hermathena*, Vol. XXI [1931] p. 161n) is that 'ye treatise' is not one of Berkeley's books, as commentators have assumed, but is Locke's *Essay*, which is dedicated to Pembroke, the dedication opening with the

#### NOTES ON THE ENTRIES

words, 'This treatise which is grown up under your Lordship's eye.' Berkeley is expressing gratitude to Pembroke for his patronage of Locke's *Essay*, and for an approving word, spoken no doubt at some College meeting, of his own 'harangue,' perhaps his essay on the Cave of Dunmore, or his *Of Infinites*. Berkeley was subsequently to dedicate his own *Principles* to Pembroke, but that treatise could not possibly be said to have grown up under Pembroke's eye (even if any considerable portion of it were written while Pembroke was in Ireland, which is extremely unlikely), for Pembroke was the first man in Ireland, the King's representative, and Berkeley was a very junior Junior Fellow, 'an obscure person, who has not the honour to be known to your Lordship' (*Princ.* Dedication).

Johnston and Rossi explain 'P' as Sir John Percival, afterwards Earl of Egmont, Berkeley's friend and correspondent, to whom the *Theory of Vision* is dedicated; but that Dedication speaks of 'these few months that I have the honour to be known unto you.' Those words published in 1709 would be quite inconsistent with 'that grew up under his Eye'; besides, it is almost certain that the greater part of the *CPB* was written before Berkeley met Percival. Percival, a young Oxford graduate, came over to the south of Ireland in May 1708 (*Rand*, p. 3); I found evidence in the Egmont Papers (*Hist. MSS. Commission*) that he was in Dublin on 19th November of that year, but he was not there much earlier, and this entry must have been written about the early spring of 1708, if my dating of the manuscript is correct (see my Introduction, p. xxviii), and if the manuscript order of the entries was approximately the order of writing.

Johnston and Hecht reject the manuscript order here; they transpose these entries and those that go with them, *viz.* in all 378–399, the contents of the last eight pages of notebook *B*, to the end of the whole work, and print their texts accordingly; they have to suppose that Berkeley left these eight pages blank at first, went ahead and filled notebook *A*, and then, weeks or months later, came back and filled these eight pages. Their argument is very largely conjectural and cannot stand against the positive evidence that these pages were filled, approximately at any rate, in the manuscript order. I have stated that evidence fully above in the Introduction (pp. xxff). Here I will only deal with the one point which at first sight gives a certain plausibility to this conjectural transposition, *viz.* that these pages look like a *finale* to the

#### NOTES ON THE ENTRIES

whole work, that in 396-8 Berkeley is clearly contemplating publishing a work of his own, and must therefore be presumed to have already done all the preliminary work of the whole *CPB*.

I reply that these entries do not prove that Berkeley was on the eve of publication when he wrote them ; they do not prove that he was contemplating immediate publication. He was certainly letting his mind go ahead to the day when his work would see the light ; but even the 'I Publish not this . . .' (398) may merely be a literary experiment in writing a preface, and the words look like an echo of Locke's Epistle to the Reader, 'I pretend not to publish this Essay. . . .' But, granting for the sake of argument that publication was imminent when these entries were made, do we know that the publication was the publication of the *Principles* ? The answer is, No. The book-to-be might equally well have been the *Theory of Vision* (Johnston on his identification of 'P' with Percival ought to make it so), or some third work drafted, but never published (see 224n). Johnston thinks that the phrase 'ye treatise' points to the *Principles*, the *Theory of Vision* being an 'Essay' ; but there is nothing in that argument ; for, as I have shown above, the treatise in question is Locke's and not Berkeley's. There is, therefore, no ground whatever for taking the entries 396-8 as the *finale* of the whole *CPB*, and of course the humdrum 399, which concludes that page and notebook *B*, is a pretty strong indication that no *finale* was in view.

399. 'Nihilarians,' i.e. the mathematicians whose point was a 'nothing' (see 337n). Up to the present Berkeley has been hitting out at both materialism and mathematics, but now perhaps he begins to think it imprudent to provoke too many adversaries at once. Certainly by the time he penned 633 he has modified his tone, and while he is still determined to oppose the infinite divisibility and the mathematicians who held it, he will do so 'with the utmost civility & respect, not to stile them Nihilarians, etc.'

Folio 3. The index of marginal letters. This index on the opening page of notebook *A* is in Berkeley's handwriting ; the page also contains his initials, 'G: B: Coll: Trin: Dub: alum:' and his son's name (probably signature) 'George Berkeley A.B. ex Aede Xti.'

The dividing line appears to indicate the distinction between the topics of *Principles*, Part I, and those of the other projected part or parts. These letters

#### NOTES ON THE ENTRIES

are used freely in both notebooks, and one wonders why the index stands here and not at the beginning of notebook *B*. It looks as if the letter-system was first used in notebook *A*, and indexed there, and subsequently was worked back into notebook *B*. There were, I think, two indexing systems which now partly overlap, the marginal signs for notebook *B* and the *Theory of Vision*, and the marginal letters for notebook *A* and the *Principles*. This distinction is not to be pressed in any particular case ; for there is plenty of interchange between the two notebooks both of subjects and of signs ; but there is certainly far more space given to the topics of the *Theory of Vision* with a freer use of the mathematical signs (especially X) in notebook *B* than in the other.

Practically every entry has either a marginal letter or a marginal sign ; a few have both, but for the most part the sign system and the letter system stand apart.

The following table shows the distribution of letters and signs between the two notebooks :

	<i>Letter or Sign</i>	<i>Notebook B</i>	<i>Notebook A</i>
I	Introduction	4	59
+	Introduction	1	25
M	Matter	62	66
P	Primary and Secondary Qualities	17	18
E	Existence	0	29
T	Time	11	3
S	Soul—Spirit	11	120
⌚	: Space	39	0
G	God	4	15
Mo	Moral Philosophy	5	44
N	Natural Philosophy	8	26
X		187	115
+		123	65

There are no entries marked *E* in notebook *B*—a support for the view that Berkeley discovered his New Principle on the meaning of existence while he was writing the first part of the *CPB*. Several entries in *B* marked *S* have nothing to do with Soul or Spirit. They belong, no doubt, to the group in which *S* meant Space. (See Introduction, p. xxiii.)

#### NOTES ON THE ENTRIES

400. The distinction (suggested perhaps in 208) between two kinds of visible extension, vague expansion and clearly defined space, is first drawn in 283-4; the latter kind may be the object of geometry (443), and, containing the idea of succession, is 'of Mathematical Consideration' (460). In *TV* 145 the movements of head and eye, involved in the successive direction of the optic axis, are mentioned as helping to confuse visible and tangible extension.

401. 'No general Ideas' subsequently became 'no abstract ideas,' see 318n; Berkeley's criticism of the abstractions of mathematics, lines without breadth, infinitely divisible points, etc. culminated in his attack on Locke's typical abstract idea, his absurd triangle (*IV* vii 9) 'neither oblique nor rectangle, neither equilateral, equicrural, nor scalenon; but all and none of these at once'; see 687 and *Princ.* Introd. 13. On 'ye Introduction,' see 212n.

402. Note the juxtaposition of Berkeley's three main principles at the start of the new notebook, 'No general Ideas' in the previous entry, 'The Principle,' i.e. the *esse est percipi* (see 285n) in this, and spiritual causation in the next.

Bayle (*Rodon*) says that the divine preservation or conservation, taken as continual creation, was a doctrine very common among Spanish and Irish Schoolmen, who taught that creatures, not having in themselves the cause of their existence, continue to exist only by the co-operation of God's will, which, having created, does not cease to create. This doctrine is Augustinian, and was reaffirmed by Descartes. Berkeley speaks of it sympathetically in *Princ.* 46, but does not endorse it. At any earlier stage he had held, I think, that the objects of our senses pass into nothingness when we are not sensing them; but later he altered his opinion, and decided (*Princ.* 48) that it does not follow from his principles 'that bodies are annihilated and created every moment, or exist not at all during the intervals between our perception of them.'

403. Physical causes, as coexisting ideas, are identified with occasions in 754. Berkeley's doctrine of cause, derived mainly from that of Malebranche, appears to have been fixed before he began the *CPB*; it is not much discussed here, but the main tenets, developed in *Princ.* 25-6, 64, are that (1) God is the cause of all natural things, (2) there are no unthinking second causes, (3) an idea, being passive, cannot be a true cause, but may be called the cause of another

#### NOTES ON THE ENTRIES

idea, being related to it as sign to thing signified. These tenets or the makings of them may be found in the entries 433, 461, 485, 499, 780, 831, 850, 855–6. The ordinary usage of the term *cause* is conceded in 504, 562, 783, and reference is made to Spinoza's cause in 827, 831. On attraction, see 361n; coexistence, for Berkeley, designates the field of natural philosophy—see 164, 677, 754, 853; he does not mean by it the simultaneous, but the continuous, and he usually thinks of it as a succession, e.g. *Princ.* 26.

404. 405. On scripture, see 281n; we are not to gather that Berkeley seriously doubted the Copernican theory; he speaks as if he accepted it in *Princ.* 51, *Dials.* p. 456; he is in a general way appealing, as he often does, to common-sense against 'learned dust,' see 285n, 552, 703, 772, 867, *Princ.* 34, 51, *Introd.* 10. For his philosophy as truth 'shared between the vulgar and the philosophers,' see *Dials.* p. 484. The term *mob*, derived from *mobile vulgus*, had been vigorously attacked by Swift: 'I have done my utmost for some years past to stop the progress of *Mobb* and *Banter*, but have been plainly borne down by numbers' (*Tatler*, No. 230); it was only a recent acquisition, coming into vogue soon after the Restoration.

406. Berkeley is taking the measure of the support and opposition he expects; for the reception accorded to the *Principles* in London, see *Rand*, p. 80, 'A physician . . . argued you must needs be mad. . . . A Bishop pitied you.' 'Hypothetical Gentlemen,' i.e. those who substitute hypotheses for experiment, cf. 'speculative gentlemen,' *Draft Introd.* (*Fraser III*, p. 370). 'Experimental Philosophers,' i.e. physicists, cf. 498. Newton in his *Optics* makes the same contrast, 'My design in this book is not to explain the properties of light by hypotheses, but to propose and prove them by reason and experiments.'

407. Probably read 'Principle' for 'Principles' (*Fraser and Johnston*); on Berkeley's Principle, see 285n; by Newton's Principle is meant his law of gravitation, which, Berkeley repeatedly argues, is a *petitio principii*; see 361n; on demonstration, see 163n.

408. The first entry with the marginal letter *E* (existence); that existence means either to perceive or to be perceived is Berkeley's New Principle, dis-

#### NOTES ON THE ENTRIES

covered apparently in the course of the studies represented in notebook *B*, and used as the starting-point of notebook *A*. Existence is not a simple idea (see 53*n*), again in 670-1, but an abstract idea, coined by the Schools, 552, 725, 772, 811; existence is not conceivable without perception, 429, 597, 646, *Princ.* 3; but the term need not be restricted to sense-perception, 472-3; Berkeley does not take away existence, but declares the meaning of the term, 593; he begs his readers to examine for themselves the meaning of the term, 491, 604.

The new view of existence at once brings under discussion the nature of the perceptible and the reality of body, on which see 52*n*.

409. Schoolmen compared with mathematicians, cf. 327*n*.

410. 'Intellectual beings,' i.e. intelligences, unbodied spirits, beings higher than man, lower than God, cf. 663, 723, *TV* 153, *Princ.* 81, *Locke IV* iii 6, 17, 27; on the Principle, see 285*n*.

411. An expansion of 304, developed in *Princ.* 92-6 and *Introd.* 1. On scepticism, see 79*n*. Idolatry is traced to materialism also in 17, where see note.

412. 413. Berkley is apparently examining the Hebrew and the Greek verbs 'to be' for light on the meaning of existence. יהה 'to be,' is by some grammarians connected with היה, 'to live'; hence *vixit*. Johnston and Hecht both explain יהה as Jehovah; this is a mistake in grammar and in interpretation; for the sacred tetragrammaton is יהוה, and Berkeley is very far from identifying God with existence; besides, if he had had Deity in mind in these entries, he would have marked them G, not E. On substance, see 80*n*.

414. For Berkeley's claim to have simplified mathematics, see 329*n*.

415-424. This series duplicates 351-358, where see general and particular notes. If the figures 1754 1755 1755 at the head of folio 7 are dates, presumably they were added after Berkeley's death, which occurred in 1753.

417. 418. 419. These are not contained in the other series, but being on infinites they arise out of the context; they contain several echoes of Berkeley's

#### NOTES ON THE ENTRIES

essay, *Of Infinites*, e.g. ‘*quovis dato [not lato] majus*,’ and ‘*quavis data minor*’ ; he argues that a line or figure imagined, like one seen, or assigned, or given, is necessarily finite, and therefore is not to be treated as infinite ; on the imagination, see 531n ; on infinite space, see 135n.

424a. This entry, the *verso* comment on 424, is not represented in the other series ; Berkeley distinguishes his views on the reality of body from the Cartesian idealism, see 52n and 265n.

425. 426. Euclid is no more infallible than Aristotle ; his abstract lines, for instance, suppose existence without the mind (117) and give rise to sophisms (see 259n) ; on demonstration, see 163n.

427. 427a. Asserting direct perception ; we see the horse itself, not a mental copy of it, as representationists allege. The words ‘& nothing more’ are not said in depreciation of *idea*, but in denial of matter ; i.e. what we sense is the object, the only object, and there is nothing more to it, such as matter. The *verso* puts the same thing in other words, stressing the immediacy of the object, which on that very account Berkeley names *idea*, see *Princ.* 38.

428. On the benefit to geometry, see 207n.

429. The first appearance of the Latin form of the Principle, see *Princ.* 3. Note the *verso* addition ‘or velle i.e. agere’ which, though it adds nothing essential to ‘percipere,’ is meant to underline the active side of percipience. *Percipere* and *percipi* are, respectively, Berkeley’s two ‘heterogeneous’ heads of reality, active spirit and passive idea. The horse in the stable and the books in the study are his stock examples of the unperceived perccivable, see 52n, 472. On existence, see 408n.

430. 431. Gravitation, the tides, and crystallization are among the physical phenomena in which Berkeley finds confirmation of his doctrine ; see *Princ.* 101ff. ‘Hyps’ is, no doubt, the plural of Hyp, an old abbreviation of hypochondria ; see Oxf. Eng. Dict., and cf. ‘Heav’n send thou hast not got the hyps’ (Swift). Hecht translates *Trübsinn*, i.e. melancholy. Depression, moods, ‘blues,’ etc. are still regarded as ‘unaccountable things’ ; they come

#### NOTES ON THE ENTRIES

and go suddenly, and they are psychological in character as well as physiological. How do they 'confirm' Berkeley's doctrine? Is it because they appear to negate mechanical causation (*cf.* 435)? Or is it because, like dreams, they emphasize the subjective aspect of experience? The latter explanation has the merit of taking 'my Doctrine' in the more pointed way for Berkeley's personal and peculiar doctrine.

432. Ignatius Gaston Pardies (1636–1673), French geometrician, author of *Éléments de Géométrie et de Trigonometrie* (Paris, 1671); the English translation by John Harris, F.R.S., went through several editions. It defines angle as follows: 'When two lines meet in a point, the Aperture, Distance, or Inclination between them is called an angle'; *cf.* 381.

433. Sensible things, for Berkeley, are collections of ideas; ideas are passive, and have no causal power. God (see 107n) is therefore the one true cause of natural events (see 403n); on powers, see 41n.

434. Astronomy is not mentioned elsewhere in the *CPB*; for 'usefull & practical Mathematiques,' see 471, 509, *Princ.* 131.

435. Malebranche deals with memory in II i 5, and rests his explanation on traces in the brain. Locke barely mentions the brain in his vivid account of memory (II x). Berkeley has a short passage on traces in the brain in *Dials*. p. 421, where he shows that the trace theory has to presuppose 'that primary idea or brain itself' which 'being a sensible thing exists only in the mind.'

436. On this difficulty about creation, see 60n.

437. 437a. The two kinds of reality again (see 429n), spirit and ideas, active and passive. Contrast Berkeley's earlier view, 'Nothing properly but persons i.e. conscious things do exist' (24), and note the *verso* addition, which is needed because in the early part of the *CPB* he makes thought passive, see 228n.

438. 439. 440. 441. 442. A further discussion of sensible *minima* (see 59n) *versus* insensible or mathematical points, 'nothings' as he pleasantly calls them (see 337n). He may have had in mind Locke's grain of wheat, divided and

#### NOTES ON THE ENTRIES

subdivided 'till the parts become insensible' (II viii 9). Berkeley presses his argument both ways ; sensible things cannot be made up of matter, and matter cannot be made up of sensible things ; abstract extension is an abstract idea (see 318n), i.e. nothing ; and the process we call *abstracting* is simply a considering a particular sensible length, or number of points, apart from its sort, i.e. in its representative capacity, cf. *Princ.* Introd. 10.

At this period Berkeley was, no doubt, writing or rewriting the *Theory of Vision*, and here he reminds himself not to speak of the *minimum sensible* (*m.s.*) until he has made clear the distinction between *visible* (*m.v.*) and *tangible* (*m.t.*), see 28n. He speaks of *minima* in *TV* 54, 80-83, but says comparatively little about them, considering the amount of attention he devotes to them in the *CPB*. The note on the *verso*, 'this belongs to geometry,' probably refers the entry to the section dealing with the object of geometry (*TV* 149ff.). The curious question as to the colour of a *minimum* (cf. the question, recently asked, Has an electron a colour ?) must be answered in the affirmative ; for the *m.v.* is, by definition, 'a proper and immediate object of sight,' see 489, *TV* 81. On extension, see 18n.

443. On the two sorts of visible extension and the optic axis, see 400n.

444. For Malebranche a pain in the finger is a modification of the soul which men erroneously, by both a natural and a voluntary judgement (Bk. I xiv), locate in the finger. Berkeley rejects this separation ; for him finger and its pain go together ; for both are in the mind ; not that either or both of them are mental, or mental copies of material things, but they are what we see and feel them to be ; there is no finger other than the finger we see and touch ; there is no pain other than the pain felt ; therefore the pain felt must be in the finger which, as perceived, is in my mind.

445. 446. Berkeley considers the term *consist of* in the light of the *esse est percipi*. What is the meaning of saying a line *consists of points* ? I can think of the line without ever thinking of its points ; therefore, on Berkeley's theory, there should be no points in it. No, replies Berkeley ; that interpretation of the Principle ignores the perceptible (see 52n) ; for figures, points, etc., which I may perceive in the circle 'are actually in it, i.e. are perceptible in it' ; see 86n.

#### NOTES ON THE ENTRIES

447. Explained by *TV* 112, where we are told that things can be compared in respect of distance only if they exist after the same manner ; we can compare the distance between two visible points, or that between two tangible points, but not that between a visible point and a tangible point. ‘intermediate ideas’ is apparently not used technically here, as it is in 697–8, 729, *Locke* IV xii 14.

448. 448a. Edmund Halley (1656–1742), F.R.S., Astronomer Royal, Savilian Professor of Geometry at Oxford. Halley is said to be the ‘infidel mathematician’ to whom the *Analyst* is addressed ; but see Rigaud, *Defence of Halley against the charge of Religious Infidelity* (1844). Query 1 at the end of the *Analyst* asks, Whether the object of geometry be not the proportions of assignable extensions ? And whether there be any need of considering quantities either infinitely great or infinitely small ?

The erasure and the *verso* comment thereon are proofs of the care Berkeley bestowed on the *CPB* ; it was much more to him than a collection of casual jottings ; for here, as often elsewhere, he takes the trouble to correct an entry, and even to correct his correction. He made the erasure, I presume, because the words might suggest that his ideas of sense were copies of reality ; he was afraid of the term *idea of*, see 115n, 660.

449. For the passages in which the comparison between Schoolmen and mathematicians is developed, see 327n ; ‘nothing at all,’ apparently a reference to his attack on the mathematical point as a ‘nothing,’ see 337n. ‘mean’ (Fraser and Johnston) is not in the text.

450. 450a. 451. Motion is among the simple ideas (see 53n) in which Locke hoped to find the bases of knowledge ; he says little, however, about its simplicity. Berkeley queried its simplicity ; motion is definable and therefore complex (Query 14, page 473) ; it includes succession, 167 ; it is not perceived at once, 184. His second thoughts here restore it to the category of simple ideas ; his third thoughts, on the *verso*, in effect destroy the category ; for he refuses to abstract motion from the thing moved, and virtually says that the simple idea of motion is an abstract idea.

Locke discusses scholastic definitions of motion in III iv 8, 9 ; he offers no formal definition of his own, but he writes, ‘motion being nothing but change of distance between any two things’ (II xiii 14).

NOTES ON THE ENTRIES

Newton (*Principia*, Schol. ad def. viii) says, 'tempus, spatium, locum et motum ut omnibus notissima non definio'; but a little later he writes, 'Motus absolutus est translatio corporis de loco absoluto in locum absolutum, relativus de relativo in relativum.' Berkeley mentions Newton's two sorts of motion in 30, and discusses them in *Princ.* 111ff.

452. From the *Principia*, p. 7; Newton is speaking of pure or absolute space, arguing that its parts are immovable, cf. *Locke* II xiii 13, 14. Berkeley refers to the immovability of Newtonian space in *Princ.* 111; he rejects pure space and absolute space. His apparently inconsequential remark about number means, I think, that the only sense in which the parts of space are immovable is that the number of sensible points in a given line or area remains constant through all local changes. 'sic,' Fraser and Johnston read 'sin.'

453. Descartes' theory of vortices and globules is discussed by *Locke*, III iv 10, IV ii 11, 12, and by Malebranche in *Recherche*, VI ii 4, and in *Treatise concerning Light and Colours*. Berkeley is apparently debating his question (see 442n) whether visible *minima* are coloured. Newton certainly speaks of rays of light as coloured, but when he does so, he says, he is speaking popularly; he holds that in the rays colours are nothing but a disposition to propagate this or that motion to the *sensorium* (*Optics*, Bk. I, p. 90).

454. The marginal sign suggests that Berkeley is considering judgements of distance; the man born blind (see 27n), who, not having seen colour, could imagine only a space of touch (see 28n) is, for him, proof that our ordinary judgements of distance by vision are not primitive, and do not assure us of the existence of external space (see 18n).

455. 456. In both these entries, as in 451 and 452, Berkeley is considering Newton's *Scholium* on Def. viii. In the passage quoted Newton is arguing that relative quantities are not the quantities themselves whose names they bear, but the sensible measures thereof—the measures being commonly used instead of the quantities measured. In the other entry Berkeley is criticizing Newton's experiment of the water in the rotating vessel—see his own *Princ.* 113-4. Newton used the experiment to illustrate his distinction between absolute and relative motion.

NOTES ON THE ENTRIES

457. 458. On squaring the circle (see 245n) ; D is the diameter, and P the circumference (periphery) ; on Berkeley's theory there is no fixed number ( $\pi$ ) such that for every circle the circumference =  $\pi \times$  diameter—see 340 and 481. 'to rectify peripheries' means to find a straight line equal to the circumference. To square the circle arithmetically means to find its area in terms of the numbers of points it contains, which Berkeley claimed to be able to do in the case of particular circles.

459. Cheyne's argument, referred to in Berkeley's *Of Infinites*, is that abstract geometry depends on the possibility of infinites, great and small ; on Cheyne, see 367n.

460. On succession as the basis of Locke's simple ideas, see 53n ; on number, see 104n ; on time, see 4n ; on the two kinds of visible extension, see 400n.

461. Locke's simple idea of power (see notes on 41 and 52) is resolved into the relation of cause and effect (see 403n). Berkeley here adopts the occasionalist theory of causation with regard to the animate as well as the inanimate cause, identifying physical cause with pure sequence. On relation, see 540n.

462. 463. On Barrow, see 75n. This passage from his *Lectiones Acad. Cantab.* I 16 (delivered 1665, pub. 1684 ; Lect. IX, p. 153 in Kirkby's tr.) uses several mathematical arguments against indivisibles including the following. Take a circle with a radius in length 3 points ; in this circle by using the proposition of Archimedes we get the absurdity of an arc equal to its chord. Now the circumference of this circle equals  $\pi \times 6$ , which is less than 24 ; and Barrow's argument is invalid, Berkeley points out, because Archimedes' proof applies only to circles of more than 24 points in circumference. Barrow then takes a circle of radius 5 points, and offers a similar argument *ad absurdum*. Berkeley's argument would not apply in this case ; hence he suggests a new line of attack, viz. that Archimedes' proposition itself (the radius equal to the side of the hexagon) may have to assume the infinite divisibility (see 11n) ; on points, see 59n ; on Archimedes' proposition, see 510.

464. A further study in the meaning of composition, see 445n. Viscibles cannot, Berkeley argues, be composed of invisibles ; the supposed invisibles are 'nothings' and self-contradictory, see 337n ; on the *m.v.*, see 59n.

#### NOTES ON THE ENTRIES

465. Read 'receiv'd,' not 'reviv'd' (Fraser and Johnston). In the Preface to the *Principles* Berkeley defends himself against the charges of 'novelty and singularity.' 'I do not pin my faith . . .' cf. 'I have always thought and judged for myself.' (*Def.* 19.)

466. Berkeley was no sensationalist ; for he is careful to limit the scope of this maxim, saying in effect, 'use your senses about things sensible, and your reason about things rational' ; he has in view the mathematical reasoning which would make sensible lines infinitely divisible, by confusing an assertion about the subject 'I can go on dividing' with an assertion about the object 'It is divisible.' On 'nothing' see 337n ; on the senses, see 317n ; on demonstration, see 163n. 'nonsense' seems to be a sly touch of humour, the insensible being non-sense ; he has a similar *double entente* in his words, 'if what you mean by the word *matter* be only the unknown support of unknown qualities, it's no matter whether there is such a thing or no' (*Princ.* 77), anticipating Byron's pleasantry to the effect that if Berkeley said there is no matter, it's no matter what Berkeley said.

467. He is thinking of Locke (see 567n). Note the erased words 'free & unprejudic'd search after' ; Malebranche's *Recherche* was commonly known in England as the *Search*.

468. Expanded in 532 ; on certainty, see 163n.

469. 470. For the denial of incommensurables, see 29n ; on points, see 59n.

471. 'Nihilarians,' see 337n ; on 'usefull & practical Mathematiques,' see 207n.

472. 473. Berkeley is considering the perceivable (see 52n) in the light of the *esse est percipi*, and answering the objection, still commonly urged, that his doctrine removes the distinction between fact and fancy. 'by reason of y<sup>t</sup> very question,' these words must be read carefully and in the light of the clear, explicit statement of 473. Berkeley does not say that if you ask a question about anything, it thereupon springs into sensible existence, and, as the context shows, he is very far from holding any such absurdity. What he, in effect, says is that if you ask a question about anything at all, that thing thereby has

#### NOTES ON THE ENTRIES

its *appropriate* type of existence, all types being equally 'in the mind,' though in other respects very different from one another. There is no confusion here between fact and fancy ; on the contrary the distinction is most carefully preserved. Images are images, says Berkeley, and not sense-data ; but images, equally with sense-data, are 'in the mind,' and therefore if you think you can imagine matter outside the mind, you are self-deceived ; see *Princ.* 23, 34 ; on 'books in the study,' see 429*n* ; on existence, see 408*n* ; on the imagination, see 531*n*.

I agree with Fraser in reading 'discours'd.' Johnston reads 'discuss'd.' But Berkeley could hardly write 'discuss'd of,' and on comparison of the word in the MS. with 'discuss'd' in 569, there can be no doubt that the word here is 'discours'd.'

474. 474a. Here the *verso* flatly contradicts the *recto* with regard to the scholastic distinction between *ens rationis* and *ens reale* ; so also 535, 546, 546a. At first Berkeley was a panpsychist (see 24), and understood existence in the mind as mental existence ; but in the latter part of the *CPB*, as in the *Principles*, he is a dualist, accepting sensible things ('ideas') as entirely distinct from mind, though dependent thereon ; see 304*n*.

475. 475a. What is an infinite idea ? *Answers suggested* : (1) a mental process which can go on indefinitely, e.g. vision round the visual sphere, see 97*n*, (2) an extension consisting of innumerable points, (3) an idea too big to be comprehended at once. The first answer, subjective infinity, Berkeley accepts ; the other two he rejects, the second on the ground that numbers, however great, can be counted and named, the third on the ground that an idea *e termini* is comprehensible. He draws similar distinctions in his essay *Of Infinites* ; on points, see 59*n*.

476. 477. 477a. Matter in the Cartesian philosophy is, Berkeley argues (as in *Princ.* 22, 53), purposeless and pointless. 'according to their own confession' may refer to Malebranche's well-known *Illustration* (*excursus*), mentioned in 800, *On the difficulty of proving the existence of bodies*. There Malebranche confesses, in effect, that everything could go on as it does, if there were no matter, that the evidence for matter is slight, almost negligible, resting entirely on a point of religious faith, not on reason. The *verso* addition is important

NOTES ON THE ENTRIES

(477a); note its distinction between matter and bodies, its unequivocal recognition of the reality of bodies (see 52n), and its distinction between the divine mind and the human, implicit in the initial capital of *Our*. The same capital letter, with the same implication, occurs in 801, cf. 838. All things always depend on the mind of God, but they are independent of the mind of man when they are not being actually perceived by him; this is Berkeley's revised and final doctrine of the perceptible. For the word 'compages,' see *Princ.* 22.

478. 478a. A question of high importance, not only for its own sake, but for its bearing on Berkeley's doctrine of existence in the mind. Soul (or mind; the two terms became synonymous; but at first when he is attending to the nature of the *ego* he calls it *soul* for the most part) is a subject on which Berkeley modified his views while he was writing the *CPB*. The question for him was partly one of terminology, and even when he speaks as Hume spoke, he was not really Humeian; true, at the earlier stage he identifies soul with its ideas, and calls mind 'a congeries of Perceptions' (580); but that does not necessarily mean that he accepted the passing thought as 'the only thinker'; for behind his soul or mind stood the *person* or spirit or active principle, see 14n; on will, see 131n.

'as it is distinct from Ideas,' i.e. in so far as it is distinct from its ideas.

479. Berkeley must be referring, I think, to the final paragraph of the sixth *Meditation* (cf. 794) where Descartes writes of 'that general uncertainty as to sleep, which I could not distinguish from waking.' Berkeley's solution would be, no doubt, that of commonsense with respect to the subject, and with regard to the object would consist in his distinction between ideas of sense and ideas of the imagination (*Princ.* 29-33).

480. 'meer minima,' i.e. *minima* in their pure, uncompounded state. The notion of evanescence, no doubt taken from the theory of fluxions, is only here applied to *minima* (see 59n). Berkeley appears to be considering a possible objection to his theory of *minima*, viz. let there be two *minima*, i.e. two areas each containing only one point, and therefore, on Berkeley's theory, of equal size. Now suppose them to 'evanesce,' i.e. to decrease in size gradually. One might vanish before the other, and would therefore be proved to be smaller, 'So that

#### NOTES ON THE ENTRIES

one sensibile [note the reading] may be greater than another tho it exceeds it not by one point.'

Berkeley's reply, presumably, would be to traverse the conception of an evanescent *minimum*. Grant a *minimum* in his sense, and the smallest decrease in it would make it vanish.

481. 482. Cf. 340*n* and 457. Berkeley is here denying that a circle is a polygon with an infinite number of sides—an assumption sometimes made in proving that all circles are similar figures.

John Wallis (1616-1703), Savilian Professor of Geometry at Oxford, author of *Arithmetica Infinitorum* (1655)—a landmark in the history of the calculus, mentioned in Berkeley's essay *Of Infinites*. For this 'harangue,' see his *Arithmetica*, prop. 165. See 834*n* for the controversy with Hobbes, which touches most of the mathematical problems debated in the *CPB*.

483. Berkeley regarded geometrical abstractions such as length without breadth (see 21*n*) as the main source of the doctrine of infinite divisibility. On *general* (figure), later called *abstract general* and abbreviated *abstract*, see 318*n*.

484. 484a. Studies in resemblance, of importance to Berkeley because of Locke's dictum, 'Ideas of primary qualities are resemblances; of secondary, not' (II viii 15). The point is whether an idea in our minds can be *like* something outside our minds, *viz.* matter. Berkeley's broad conclusion here that 'nothing can be like an idea but an idea' forms an important part of the demonstration of the New Principle in 378, where see note.

From Locke's account of complex ideas as made out of simple ones it would seem to follow that simple ideas held in common must be the basis of comparison and likeness. Berkeley is here debating that issue, and on the *verso* he expresses himself dissatisfied with the provisional conclusion of the *recto*. The same point appears in 378, props. 13-14, and 496. When Berkeley gave up Locke's doctrine of simple ideas (see 53*n*), he gave up, of course, this line of argument, and it is not found in his publications; but the principle that matter cannot be *like* an idea remained an important part of his argument for immaterialism (see 46*n* and *Princ.* 8). On extension, see 18*n*.

485. 'No sharing,' cf. 'Hath Nature no share . . .,' *Princ.* 150. On 'second

NOTES ON THE ENTRIES

Causes,' i.e. unthinking second causes, see 403n and *Princ.* 32; on Nature and God, see 107n and 794.

486. e.g. 'Si lapis vi gravitatis suae deorsum ad terram cadat, terra vicissim ad lapidem assurget,' Keill, *Introd. ad veram Physicam*, p. 125, cf. *Mot.* 12; on attraction, see 361n.

487. 488. Christian Huygens (1629–1695), mathematician, physicist, and astronomer; friend and correspondent of Leibniz, who said that Huygens 'ought to be named immediately after Descartes and Galileo.' Locke (Ep. to the Reader) couples him with Newton as 'masters.' His greatest work was *Horologium Oscillatorium* (1673), in which he sought an exact measure of time for astronomical and nautical calculations, trying to correct minute variations in the swing of the pendulum, and thus to reduce its movements to geometrical exactitude. His theorem is given as, 'tempus unius oscillationis minimae est ad tempus descensus perpendicularis ex dimidia penduli altitudine ut circumferentia circuli ad diametrum, hoc est ut 355 ad 113,' *ib.* p. 155. On the same page he uses the symbols ' ' ' ' for small measurements of time. From these minute durations Berkeley went on, no doubt, to consider the infinitesimals of time (see 8n), proposing to neglect them as 'nothings,' see notes on 337 and 590. By 'attained to by my Doctrine' Berkeley means presumably, 'consistent with immaterialism and my doctrine of indivisibles.'

489. On colour and the *minimum*, see 442n; on colour composition, see 151n; on the *minimum*, see 59n.

490. Locke classes ideas of the operations of our minds with ideas of reflection. Berkeley seems to have been disposed at first to adopt Locke's classification (see 571); but later he decided that ideas were passive, and that accordingly there can be no ideas of operations, see 176a, 523, 663, *Princ.* 27, 135ff. He refuses the term *idea* to the mind and its operations, but, strictly speaking, he does not 'confine' it to things sensible; for he applies it freely to objects of the imagination, which, though they have a basis in sense, are framed by the mind and are not properly described as *sensible*. In the second edition of the *Principles* (1734) he inserted several paragraphs which authorize the use of the term *notion* for mind and its operations.

#### NOTES ON THE ENTRIES

491. Zeno's antinomies of motion are a case in point. On the meaning of existence, see 408n ; on scepticism, see 79n ; on the New Principle as a cure for scepticism, see 304n.

492. 'One may often meet with very clear and coherent discourses that amount yet to nothing,' *Locke* IV viii 9 ; cf. 574 ; for strictures on the Schoolmen, see *Princ.* Introd. 17, and for the comparison between them and mathematicians, see 327n.

493. On power, see notes on 41 and 52 ; on simple idea, see 53n ; on cause, see 403n.

494. 495. Berkeley here questions Locke's principle that all significant words stand for ideas, see 178n. He denies that we can *imagine* colour without extension ; but he grants that we can *consider* one without the other (318). On colour and extension, see 85n ; on extension, see 18n.

Locke (III ix) deals with the 'double use of words.' Berkeley repeats his criticism of 'recording' in 565, but seems to withdraw it in 607 ; the *Draft Introduction* to the *Principles* (Fraser III, p. 372) discusses both 'recording' and 'communicating' ; the published Introduction (18ff.) omits the reference to 'recording.'

496. 497. On simple and abstract ideas see notes on 53 and 318 ; on the comparison of simple ideas see notes on 378 (14) and 484. Extension is seen and touched, but is not tasted or heard (see notes on 137 and 240) ; that is Berkeley's reason for holding that it is easier to form abstract (not abstract general) ideas of tastes and sounds. Colours are essentially located ; but tastes and sounds are not.

498. On experimental philosophy, see 406n.

499. 499a. Distinguishing cause (see 403n) from occasion (see 228n, 754, 855-6). According to 856 occasions are causes that do nothing. In *Princ.* 69ff. Berkeley examines what is meant by *occasion* ; it is to him simply matter in disguise ; he is therefore not an occasionalist, but he shares with the occasionalists belief in the omnicausality of God and the rejection of unthinking second causes.

NOTES ON THE ENTRIES

Since for him existence is simply to perceive or be perceived, 'a Being which wills' is a pleonastic phrase. Hence the *verso* comment.

'some other Cause,' the first appearance of his causal argument for the existence of God, see *Princ.* 26, 29.

500. The sides of the two squares would have to be in the ratio of 1 to  $\sqrt{2}$ , a special case of the problem of incommensurability.

501. On Barrow and the Barrovian Case, see 75*n*.

502. 503. 504. 505. Remarks on the composition of colour, see 151*n*; on green, see 240*n*. Newton mentions several sorts of green, *Optics*, Bk. II, pp. 59, 90.

'mixt cause,' i.e. composite cause, see 562. Berkeley is arguing that light being composite, our light sensations will be composite; he is using the term *cause* here in the popular sense.

506. Speaking of the Society's original meetings at Oxford, Sprat says that they furnished a race of young men with 'minds receiving from them their first impressions of sober and generous knowledge . . .'.—*The History of the Royal Society of London for the improving of Natural Knowledge* (by Thos. Sprat, 1667), p. 53.

507. Berkeley does not give a formal definition of idea; but he comes near doing so in 808 where he writes, 'yt I think on w<sup>t</sup>ever it be I call Idea'; in *Princ.* 39 he says, 'Since therefore the objects of sense exist only in the mind, and are withal thoughtless and inactive, I chose to mark them by the word idea, which implies those properties.' On definition, see 44*n*.

508. 'Second Book,' i.e. *Principles*, Part II, which was lost in Italy. Berkeley refers to it in the Preface to the *Three Dialogues*, in his draft letter to Le Clerc (B. M. Addl. MSS. 39304), and in his letter to Johnson dated 25th November 1729 (*Fraser* II, p. 18). It dealt with moral philosophy. The *Principles* in 1710 came out as Part I; the 'Part I' was omitted from the title-page, though retained at the beginning of the text, in the second edition.

Berkeley originally planned three Books or Parts, besides the *Theory of*

#### NOTES ON THE ENTRIES

Vision ; he mentions the first book in 571, 792, the second book again in 807, 878, and the third book (on natural philosophy) in 583, 853 ; he refers to his literary plans and intentions in 139, 212, 378a, 401, 513, 543, 562, 679, 680, 719, 736, 817, 858 ; see also 676n. On God, see 107n ; on moral freedom, see 149n.

509. On geometry, see 117n ; on practice *versus* speculation, see 434n.

510. 511. For the related problems of squaring and rectifying the circle, see 245n. This proposition of Archimedes has to do with squaring the circle ; it is distinct, apparently, from the proposition of Archimedes referred to in 462, where see note ; the latter deals with rectifying the circle. On inequality discerned by the microscope, see 360n ; on Barrow, see 75n ; on minimal points, see 59n.

512. Locke (II xxiii 2-4) distinguishes between substance in general and our ideas of particular substances, which are collections of several simple ideas. Berkeley clearly has this distinction in mind, but he is in the main giving his own doctrine here ; *viz.* that things are 'collections of ideas' (*Princ.* 1), *i.e.* are the sensible qualities which we see and sense ; that there is no non-spiritual substance ; that there is no abstract or general idea of body or matter.

'or any thing else' an inexact term for 'or any other unthinking thing' ; Berkeley always affirmed spiritual substance. In *Princ.* 37 he distinguishes the philosophic sense of corporeal substance (denied) from the vulgar sense (affirmed) ; on substance, see 80n.

513. On words, see 178n.

514. 515. 516. The problem of equality is examined again in 525, 528-31, 778). Berkeley starts from the definition, 'quae sibi mutuo congruant . . .', which Sir H. Savile, Hobbes says, held to be 'the foundation of all geometry.' What is congruence ? Berkeley asks ; it cannot consist in superposition ; for a curve cannot be superposed on a straight line ; besides, superposition involves external distance (*cf.* *TV* 155), and directly contradicts the *esse est percipi* ; for the 'under triangle' is not perceived. Congruence cannot be judged by sight or by touch (528), nor by imagination or pure intellect (531), and it must consist therefore in having the same number of sensible points (see 59n).

NOTES ON THE ENTRIES

This answer is modified in 530a, where Berkeley says that those lines are equal between which no difference can be observed by the senses and which are therefore called by the same name, *cf.* 778. He uses the term 'congruent' in 150. In 516 for 'as many,' Fraser and Johnston read 'the same.'

517. 517a. 518. Berkeley here considers the meaning of substance (see notes on 80 and 512), and argues that the surrender of material substance is not a surrender of reality (see 521); 'nec quid nec quantum,' etc., *i.e.* matter, see 221.

Edward Stillingfleet (1635–1699), Bishop of Worcester, author of *Origines Sacrae* (1662), is referred to in the opening words of the entry; for he styled Locke (see *Locke* II xxiii note B), 'one of the gentlemen of this new way of reasoning, that have almost discarded substance out of the reasonable part of the world!' Berkeley was anxious not to offend 'the Stillingfleetians' (see 700), the English Church party who had lingering sympathies with the Scholastics. In 517 for 'never' (before 'tainted'), perhaps read 'not.'

519. 520. On curves, see 360n; on points, see 591n.

521. For the metaphor *cf.* 742 and *Locke*, Ep. to the Reader, 'Its searches after truth are a sort of hawking and hunting'; for truth in the mind, see 696 and *Locke, passim*; on the nature of truth, see 554n.

My reading 'afoot' seems to me certain; Fraser and Johnston read 'a fool.' Berkeley does not cross his 't's'; the 'l' in fool in 542 is looped, but there is no loop here. Besides, 'afoot' makes much better sense; it is in contrast with 'on horseback' understood in 'fleet,' as 'clumsey' is in contrast with 'dexterous.'

522. 523. This Lockian principle, accepted in 312, placed at the head of his 'demonstration' of the Principle in 378, but denied in 730, is here set down for examination, not in approval; for it confronts Berkeley with the dilemma, either there is no self-knowledge, or there is an idea of an active being (on which, see 490n); on person, see 25n.

524. On general ideas, see notes on 318 and 401.

525. On equality, see 514n.

#### NOTES ON THE ENTRIES

526. Locke (IV ii 10, 11) makes this distinction between quantitative simple ideas (number and extension) and other simple ideas, and gives it as a reason why demonstration is thought to be limited to mathematics. Berkeley considers that simple ideas do not admit of modes or degrees (see 53n and 134), and turns to his experiments in colour composition (see 151n) in proof that so-called simple ideas are—some of them—complex.

527. On curves, see 360n; on curves treated as polygons, see 481n, *Anal.* 21.

528. 529. 530. 530a. 531. Further studies in the nature of equality; see 150n and 515n; on points, see 59n.

The last word or two in 529 are almost illegible, but I prefer ‘difficulties’ to ‘difficulty truly’ (Fraser and Johnston).

The reference to the threefold division of our cognitive faculties, sense, imagination, pure intellect (prominent in Malebranche’s *Recherche*) should be noted, cf. 472, 828, and especially 775, where Berkeley first wrote ‘any sensible or imaginable or intelligible thing.’

The imagination holds an important place in Berkeley’s philosophy, partly for its own sake as being the first evidence of the mind’s activity (*Princ.* 28), and partly because its ideas form a foil to ideas of sense (*Princ.* 29ff.); the imagination is often mentioned, and is sometimes considered, in the *CPB*; see 31, 36, 294, 321, 415, 417–8, 472–3, 582, 609, 657a, 792, 818, 823, 830, 886. Berkeley’s main contentions are that ideas of the imagination are copies of ideas of sense, and that the Principle (*esse est percipi*) extends to the imagination; cf. ‘they both [sense data and *imaginata*] equally exist in the mind, and in that sense are alike *ideas*’ (*Princ.* 34).

Pure intellect is mentioned once more in the *CPB*, viz. in 810, ‘Pure Intellect I understand not.’ It is not mentioned in the *Principles*, but it appears in the *Three Dialogues* (p. 404), accepted with reserve as a faculty by which we apprehend ‘spiritual objects, as virtue, reason, God, . . .’ but under suspicion of being a pseudo-faculty of abstract ideas; so also *Mot.* 53. In *Alc.* VII 6 (1st ed.) the term occurs in the mouth of Alciphron for the alleged faculty of abstract ideas. Berkeley’s hesitation about pure intellect was due to his desire to affirm a rational faculty of spiritual apprehension without leaving a loophole for false abstraction. In this entry he argues that if there be such a

NOTES ON THE ENTRIES

:faculty, it could not be concerned with lines and angles, which are not operations of the mind, and therefore not spiritual objects.

532. An expansion of 468 : on demonstration and certainty, see 163n.

533. On the corpuscularian essences, see 234n. Locke (IV iii 14-14) is arguing that we know very little of the inner constitution of things, that the connection between primary and secondary qualities is undiscernable, and that the connection between primary qualities themselves is, for the most part, known to us only by experience : but he grants that in a few cases the connection is seen to be necessary, and he instances the dependence of figure or extension and motion on solidity. Berkeley denies that motion (see 202n and cf. 864, 876) pre-supposes solidity (see 78n).

534. A quotation from Locke, duplicate of 76, where see note.

535. The first of the Objections to immaterialism, stated and answered in *Princ.* 34 along the lines of this entry : on the reality of body, see 52n : on ens rationis and ens reale, see 474n.

536. On real and nominal essences, see 234n.

537. One of the few entries without index letter or sign. On the abuse of words, see 178n. The use of words without clear and distinct ideas is, for Locke (III x.2), 'the first and most palpable abuse.' For 'clear and distinct ideas' — a slogan of the Enlightenment — Locke in his fourth edition (see Ep. to the Reader) substituted in most places 'determinate' or 'determined.' Berkeley here, as in 591 and 636, combines the terms.

538. 539. These should be read together : otherwise 538 might give the impression that Berkeley is doubting the life beyond. His point is that Locke's system undermines faith in the supersensible, while his own confirms it.

Locke speaks of the intellectual world (*loc. cit.*) as 'a greater, certainly, and more beautiful world than the material,' adding that it is almost entirely concealed from us 'in an impenetrable obscurity.' The scepticism or agnosticism latent in that position was clear to Berkeley : such a heaven draws no response from the will and has no influence upon conduct. Locke's

#### NOTES ON THE ENTRIES

distinction is therefore 'vain,' and his scepticism is rooted, Berkeley implies, in his distrust of the senses. Our higher faculties, Berkeley holds, are linked up with sense ; if therefore we trust our senses and have a reasoned belief in the sensible (*not* material) world, we can rise to a conception of the super-sensible more 'agreeable to our present nature.' The startling 'Sensual Pleasure is the *Summum Bonum*' (769) should be understood in the light of this elevated conception of the senses (see 317n), and of earthly pleasure as a pointer to heavenly bliss. See his sermon on Life and Immortality, which belongs to the same period as the *CPB*, being dated 11th January 1708. 'Introversion,' *sc.* introspection ; the term was a favourite with the mystics in the seventeenth century (see *Oxford English Dictionary*). The illegible word after 'all' may be 'kinds,' and for the blank in the line above, perhaps read 'for them.'

540. This remarkable entry is evidence (if any were needed) of the maturity of Berkeley's mind and the breadth of his outlook in his early manhood. Commentators have remarked on his comparative silence about relations in his early books, and have considered it a mark of immaturity. This entry helps to explain that silence, showing that he had considered relations and their nature, but regarded the *relata* as more instructive than the *relation* in the earlier stages of speculation. This view was, no doubt, a phase of his feeling for the concrete as against the abstract. Relations are mentioned also in 134, 461, 503, 545, 677, 733, 739, 853, but no systematic treatment of them is given. Relation for Locke is the largest field of our knowledge (IV iii 18) ; but for Berkeley it was an 'Obscure ambiguous term' (733), associated especially with mathematics, yielding merely nominal knowledge. This judgement is corrected to some extent in later editions of his books, *e.g.* *Princ.* 89 (2nd ed.) and *Akt.* VII 12, 14 (3rd ed.), and indeed some relations such as cause and effect are discussed in the first editions.

541. 542. The notions of profit and pleasure meet in that of interest (*cf.* 'advantage,' *Princ.* 100). Berkeley teaches that pleasure is objectively determined, and that there is no state of hedonic indifference, 143-4, 833 ; that perception and desire are conditioned by pleasure and pain, 321, 692 ; that quâ sensual pleasure 'rightly understood' is the *summum bonum*, 769 ; that quâ pleasure it is good and desirable, 773 ; that both happiness and good are

#### NOTES ON THE ENTRIES

relative, 569 ; that there are qualitative distinctions between pleasures, pure and impure, present and future, 787, 851, 852.

This frank hedonism startles those who associate hedonism with naturalism ; but Berkeley was without question a hedonist, who attached importance, as did Butler, to the pleasures of the senses, seeing in them a pointer to the pleasures of heaven and 'celestial joys'—see 539*n*. There is nothing, however, in his published works corresponding to the extreme statement on 'sensual pleasure' in 769, which ought not to be taken literally. Berkeley's hedonism was opposed to Epicureanism and Hobbesism (17, *Princ.* 93), was not exclusive or egoistic, and recognized qualities of pleasure, recommending the higher and purer pleasures ; and therefore when he speaks of 'sensual pleasure' as the *summum bonum*, he is not referring to pleasures of appetite ; probably 'sensual pleasure' means the sense of pleasure or perceived pleasure as opposed to abstract ideas thereof ; Berkeley contended for reality in ethics, as he did in metaphysics, and he appealed from abstract ideas of happiness and goodness to pleasure actually felt, and goodness actually willed (see *Princ.* 100).

If his Part II of the *Principles* had been published, we should be in a position, no doubt, to clear up this difficulty and to judge his ethical system as a whole ; but as it is, we have very little material on which to base a judgement, merely these few notes of his in the *CPB*, *Princ.* 100, *Passive Obedience*, and casual references in his sermons and other writings. In 542 for 'understanding,' perhaps read 'considering.'

543. No statement of this type appears in the Preface of the *Principles*—a book not wanting either in modesty or in decision. The statement of 532 is a better expression, I think, of Berkeley's attitude.

544. On the metaphorical use of sensible terms for operations of the mind, see 176*n*. On the imperfections of language, see 178*n* ; Berkeley himself uses his technical terms (*e.g.* idea, external) 'in some Latitude.' On the understanding which is carefully studied in the latter part of the *CPB*, see 362*a n*.

545. 'That I have any such idea answering the word *unity* I do not find,' *Princ.* 13, *cf.* *TV* 109. Number, for Berkeley, 'consists in Relations,' and is therefore 'entirely the creature of the mind,' *Princ.* 12 ; on relations, see 540*n* ; on unity, see 75*n* ; on simple ideas, see 53*n*.

#### NOTES ON THE ENTRIES

546. 546a. On the same contradiction between *recto* and *verso*, see 474n; 546 is scarcely consistent with 535; 546a has been missed by other editors; 'words' is not certain; on the reality of body, see 52n.

547. Johnston reads 'no' for 'an,' a blunder that may have serious consequences in Berkeleyan exegesis. Berkeley is no solipsist, nor problematical idealist; for he knows the existence of 'other things besides our selves,' and this knowledge, for him, is logically prior to self-knowledge.

*Intuitive* knowledge of other things is asserted again in 563 (cf. 813 for the denial that we have an intuition of God); *intuitive*, for Berkeley, does not mean *mystical*, but *direct* and *immediate*. Johnston's statements in his note on 568 (my 563) that Berkeley in his published works never admits the possibility of intuitive knowledge and maintains that it is a broken reed are unfounded. Indeed Berkeley's main doctrines, existence in the mind and the *esse est percipi*, can be apprehended, he says, by 'an intuitive knowledge,' *Princ.* 3.

For Locke (IV ii) intuitive knowledge 'is the clearest and most certain that human frailty is capable of' and is to be distinguished from demonstrative and sensitive knowledge. The entries 79–80 and 563 show that Berkeley has Locke's doctrine definitely in view, and is promoting our knowledge of the sensible world from the third rank ('an assurance that deserves the name of knowledge,' *Locke* IV xi 3) to the first rank.

548. Malebranche (VI ii 3) writes, 'There is no necessary connexion betwixt the will we may have of moving our arm, for instance, and the motion of the same arm. It moves indeed whenever we will it, and we may be called in that sense the natural cause of the motion of our arm; yet natural causes are not true, but only occasional.' Berkeley is glancing at this famous passage; he intends to allow more efficacy to the human spirit than the Oratorian does; but whether he succeeded in doing so may be doubted, see 107n, *Princ.* 53, 147, *Siris*, 257. In justice to Malebranche (see 230n) it should be remembered that he too held that 'tis we that will their movement'; his point is that we cannot and do not give effect to our will to move the arm.

549. 549a. 550. The transition from the reality of knowledge to the reality of things is well illustrated by Locke's question in the passage here cited, 'How shall the mind, when it perceives nothing but its own ideas, know that they agree with things themselves?' On reality, see 52n.

#### NOTES ON THE ENTRIES

551. For this (to us) extraordinary emphasis on demonstration, see 163n; on likeness as part of the argument for immaterialism, see 46n; informal definitions of likeness are contained in 378, 13–19; on colour composition, see 151n; on simple ideas, see 53n.

552. Showing the connection between Berkeley's New Principle on the nature of existence (see 408n) and his doctrine of abstract ideas (see 318n); 'never thought of by the Vulgar,' see 405n, 703, *Princ. Introd.* 10.

553. On Berkeley's study of words, see 178n; 'settle the meaning of their words'—cf. 544 and Locke III ii 7.

554. 555. On truth. Locke (IV v 2) says that truth signifies 'nothing but the joining or separating of signs, as the things signified by them do agree or disagree one with another.' In the next chapter he argues that general truths require to be expressed in verbal propositions, and he proceeds to infer that, since general propositions about substances are never certain, we can attain general knowledge only by 'the contemplation of our own abstract ideas.' This argument 'makes for' Berkeley by supporting his contention (*Princ. Introd.* 18ff.) that language is the source of mistaken claims for abstract ideas, see notes on 318 and 401.

Berkeley does not treat of truth systematically either in the *CPB* or in his publications; but we may glean the following observations: truth is what philosophy in its three branches, natural, mathematical, and moral, seeks, 676; Locke's account of truth is apparently commended, 376; truth is in our own understanding, 521, 696; to distinguish thing from idea destroys truth, 606; truth may be merely an abstract idea, 873; signs are not necessary to the finding of truth, 883. The last three of these observations are criticisms of Locke's account of truth. Locke, being a representationist, distinguishes idea, as sign, from the thing signified, and he can escape confessed scepticism only by his artificial doctrine of abstract ideas.

Berkeley himself believes in signs, but in signs that present and do not represent; his ideas of sense are signs, real signs, signs which do not differ in kind from the thing signified, and therefore a knowledge of nature, for him, is a knowledge of the connection between God-given ideas, i.e. a knowledge of signs by signs, see *TV* 140–148, *Princ.* 44, 65–6, 108; *Alc.* IV 7, VII 11, *Siris* 258, 261, 266.

#### NOTES ON THE ENTRIES

556. The advance of science, Berkeley thought, had been purchased at the cost of neglecting the elementary principle of relativity to mind ; hence his curious metaphor of travelling backward ; on his Principle, see 285n.

557. 558. Berkeley raises this question in 86 and again in 445 (where see notes). On points, see 59n.

559. 'Forasmuch as' occurs in 586, but in his books Berkeley avoids stilted phrases ; on his literary style, see 209n.

560. Throughout his life Berkeley was interested in politics and public affairs ; see his letters, *Passive Obedience*, the *Querist*, and several minor publications.

561. Here Berkeley reaches his full and final doctrine of abstract (general) ideas, see 318n. He distinguishes them from concrete universals or *genera*, traces their origin to a mistaken theory of words, finds them self-contradictory, and illustrates the contradiction by referring to Locke's 'absurd triangle' (IV vii 9)—all this exactly as he does in the Introduction to the *Principles*. The passage from Locke is referred to again in 687, *Act. VII* 5 (1st ed.), *Def.* 45ff.

562. An *a priori* proof, based on Newton's *Optics*, of the composite character of colours (cf. 551) ; Berkeley claimed to have reached the same result by experiment (see 151n). 'my Treatise,' i.e. the *Principles*. On 'mixt cause,' see 504n ; on simple ideas, see 53n ; on demonstration, see 163n ; on definition, see 44n.

563. Berkeley is concerned to refute the charge of scepticism (see 79n), and he appeals to his *intuitive* knowledge (see 547n) of sensible things, which, according to Locke, are known only by *sensitive* knowledge, i.e. opinion.

564. 565. 566. A group of entries dealing with words as the source of abstract ideas (see notes on 178, 318, 401). My reading 'Bacon' for 'Barrow' (Fraser and Johnston) is quite certain. This is the only mention of Bacon in the CPB. The reference is probably to the Idols of the Marketplace (*Nov. Org.* Bk. I, 59–60) which are imposed by words on the understanding, and spring 'out of a faulty and unskilful abstraction.'

#### NOTES ON THE ENTRIES

For Locke on recording and communicating ideas, see 495n.

566 contains the first mention of the Solitary Man—an experimental conceit doing for words and ideas what the blind man of the Molyneux Problem had done for sight and touch ; it is applied to abstract ideas again in 727, to the *esse est percipi* in 588, to identical propositions in 592, to the recording of ideas in 600, 607, to number in 648, to complex ideas in 727a. The supposition is given *in extenso* in the *Draft Introduction* (Fraser III, p. 379) and the next section (*prima manu*) begins, ‘ I shall therefore endeavour, so far as I am able, to put myself in the posture of the solitary philosopher,’ and Berkeley proceeds to detail the consequences. The Solitary Man does not appear in the *Principles* as published, but possibly the illustration of the men made to speak (*Dials.*, p. 467) is derived from it. The conceit is an attempt to reach the pure data of experience, and is comparable to the Philosophus Autodidactus of the Arabian tale, and to Defoe’s *Robinson Crusoe* (1719) and his *The Dumb Philosopher* (1719).

In his discussions of words Berkeley, like Locke, is unsatisfactory ; they both have a wrong conception of the relation of thought and speech ; they assume that thought is a self-contained process ; they do not allow for inner speech and the effect of speech on thought ; in consequence speech to them is simply the expression of thought, mere utterance.

567. The ‘ mist ’ is ‘ the mist or veil of Words ’ (642). There are scores of references to Locke in the CPB, but this entry with 467 and 688 are among the few that give any indication of Berkeley’s personal feelings towards him.

568. In 192 (see note) Berkeley refuses to accept any other identity than perfect likeness in respect of inanimate things ; presumably then he would call two peas identical if they are perfectly alike, *i.e.* indistinguishable ; and such identity, being generic and taking no account of the place and time of the object, would be that identity which he here calls ‘ excluding identity of circumstances.’

What then, for him, is the identity *including* identity of circumstances ? And does he mean by the words ‘ may be taken ’ that he himself would take identity in both senses ? Identity *including* identity of circumstances could only be the momentary (numerical) self-identity which we ascribe, for instance, to this pea *hic et nunc*. Such identity is described in *Locke* II xxvii 1 ; it involves

#### NOTES ON THE ENTRIES

no likeness, and therefore Berkeley would be averse, it would seem, to using the term *identity* in such a case.

The erased *verso* comment 192a speaks of 'difference intrinsical or extrinsical,' a reference, no doubt, to these two types of identity.

569. Berkley denies that happiness and good are absolute, holding that a man's happiness is relative to that of his social group, and a man's good relative to the end in view, *cf.* 852. Thus ignorance of the relativity of happiness and of the relativity of good would be his '2 Causes of mistake'; on his hedonism, see 541*n*; 'much,' no doubt a slip for 'must.'

The *personalia* of this entry are of some interest. First, we may infer from Berkeley's words that he was a man of moderate means; this tallies with what we know of him from other sources; he went to a good school, Kilkenny College, and he moved in good Dublin society; yet he could not have been a wealthy man; for he was an Erasmus Smith Exhibitioner.

Who were French and Madden? Clearly they were college friends and probably members with Berkeley of his society for discussing the New Philosophy, but we cannot identify them precisely. The names occur frequently in the Trinity College books of the period, and we can read the three names together, French, Berkely, and Madden, in a contemporary document (a list of debts to Trinity College!). This document is part of a series of notes by Matthew French, *senior*, recently edited with comments by Dr. Alton in 'Some Fragments of College History,' *Hermathena*, Vols. LVII, LVIII (1941). There are four names to be considered: John Madden, Samuel Madden, Matthew French *senior*, and Matthew French *junior*, all men of distinction and in college about Berkeley's time. Two of them were Fellows, *viz.* John Madden (elected 1710, resigned 1724, Vicar of St. Anne's and Dean of Kilmore, died 1751) and Matthew French *senior* (elected 1699, died 1714). The two non-Fellows were Samuel Madden (1686-1765—*see Dict. Nat. Biog.*) and Matthew French *junior*, who won Scholarship of the House in 1701, and was therefore but one year senior to Berkeley. Samuel Madden, cousin of the above John Madden, was known as 'Premium Madden' because of his advocacy of prizes for learning; he matriculated in 1700 (Berkeley's year), graduated B.A. in 1705 and D.D. in 1723; he was a noted philanthropist, and he wrote various works including the play *Themistocles*. He acted for Berkeley as 'editor' of the *Querist*.

#### NOTES ON THE ENTRIES

570. Locke (III iv 7) says that names of simple ideas (see 53n) are indefinable because they contain no reference to other ideas. Berkeley here suggests another reason, *viz.* insufficiency of names. He does not discuss simple and complex ideas in his published works.

571. The word before 'to use' is almost illegible; it is not 'sensation'; it might be 'reflection,' but more probably it is 'those.'

'the 1st Book,' i.e. *Principles*, Part I, see 508n; a mention of sensation and reflection (*cf.* 585, 656, 670) at the beginning would suggest a treatise on Lockian lines. The *Principles* opens with a survey of the objects of human knowledge, but does not mention reflection, Locke's ideas of reflection being in a measure covered by Berkeley's objects 'perceived by attending to the passions and operations of the mind.' Berkeley had two objections to Locke's primary division of ideas, (1) It involves the absurdity of passive ideas of active operations, (2) It separates perception from objects of perception, see 585, 609.

572. A pointer to the tense discussion of mind, soul, and ideas in 576–582.

573. The reference is, I think, to *Locke* IV x 10, where the supposition of matter and motion before thought is used to prove the existence of God. On 'includes a manifest Contradiction,' see 299n.

574. A repetition of 492, where see note.

575. Euclid's definition, What has no parts is a point, appears to favour the geometry of indivisibles, which Berkeley supported, see notes on 59 and 353; on curves, see 360n.

576. 576a. 577. 578. 579. 580. 581. 582. A remarkable group of entries on mind, soul, and ideas, which has given many readers the impression that at this stage Berkeley was a sceptic about the soul. Certainly if Berkeley had published statements like his, 'The very existence of Ideas constitutes the soul. . . . Mind is a congeries of Perceptions,' he would deserve to rank with Hume; but there is nothing of the sort in his books, where he always insists that 'mind, spirit, soul, or my self' denotes 'the perceiving, active being,' a thing entirely distinct from ideas. How then are these entries to be explained? They are

#### NOTES ON THE ENTRIES

the result, I think, of an earlier technique, later discarded. Berkeley never was a sceptic ; he always from his earliest days of systematic thought believed in the active being ; but he called it *person* when he was writing the first part of the *CPB* (see 24). The person or active being stands in the background of these remarks, and by *mind* and *soul* he did not mean at the time what we mean by those terms and what he himself later came to mean by them. When the active being to him was the *person*, then *mind* and *soul* were used by him as collective terms for the passive contents of thought and will ; and they are still frequently used so in everyday speech, e.g. 'I changed my mind.' But as he worked on at his technique and filled the later pages of the second notebook (*A*), the active-passive distinction dominated his mind, and he began to see reasons, mainly theological (713) for discarding the term *person*. He gave up *person*, and then he had to ask himself where he stood with regard to the active being, and whether he could still continue to treat *mind* and *soul* as passive and as identical with their contents. He decided against his earlier usage, and in his publications he speaks indifferently of mind, spirit, soul, or myself as active, and as the equivalent of what he had formerly called *person*. On knowledge of the soul, see 154n and 478n ; on the understanding, see 362a n ; on consciousness, see 200n ; on the imagination, see 531n ; on 'thing *which* perceives,' see 115n. In 581 'words' (after 'empty') is doubtful, perhaps 'sounds.'

583. On empty space, see notes on 96 and 135. On 'the 3d Book,' see 508n.

584. Berkeley accepted the principle of demonstration (see 163n), and he here considers it in relation to religion, natural and revealed. He allows proofs in natural religion, such as Clarke's *Demonstration of the Being and Attributes of God* (1705-6) ; but he refuses to allow demonstrations with regard to the key doctrines of revealed religion, such as the Trinity (see 350n). He would have these doctrines accepted by implicit faith (see 720, cf. *Maleb.* I iii) along with matters of institutional religion, such as episcopacy, deduced or demonstrated therefrom.

585. A criticism of Locke's distinction between ideas of reflection and ideas of sensation (see 571n).

Hecht notes that the text is illegible ; that is true only of the three words or

#### NOTES ON THE ENTRIES

so after 'white.' Up to that point the reading, as given, including the full-stop, is certain. Of the illegible words the first begins with 'Men . . .' or 'Mea . . .'

586. For demonstration in the Introduction as originally planned, see notes on 163 and 212. 'It is the contemplation of our own abstract ideas that alone is able to afford us general knowledge,' *Locke* IV vi 16. On abstract ideas, see 318n.

587. Berkeley is considering the double question as to how the understanding and the will, respectively, are related to their contents. At this stage of his thinking he would agree with Malebranche (I i) in calling the understanding 'that passive faculty of the soul,' and therefore he identifies it, more or less, with its ideas; but he did not for long remain at that stage, and in the end the understanding became for him active, distinct from its contents or ideas, and a synonym for cognitive mind, see 362a n. A somewhat similar development took place with regard to the will; here he is thinking of identifying it with the passions or things willed, which he often calls volitions; but later it stands out in contrast over against its contents or objects, and, joined to the understanding, forms 'The Concrete of the Will & understanding,' called mind (713).

588. 589. Applications of the New Principle (see 285n); on the Solitary Man, see 566n. 'There was an odour, that is, it was smelt'; an instance of the *esse est percipi* given in *Princ.* 3. Note 'it was smelt,' not simply 'there was a smelling'; Berkeley keeps the sensible object distinct from mind, though in relation to it.

590. Berkeley's attitude to apparent interruptions of conscious life is discussed in the note on 83. The intervals are 'nothing,' because time (see 4n) is regarded as an unbroken sequence of ideas. On the privacy of time, see 9n.

591. On words as the source of abstract (general) ideas, see notes on 178, 318, 401; on 'clear & determin'd,' see 537n.

592. Berkeley is using trifling propositions as proof, against Locke, that words can be used without ideas; see 354n and cf. 728. Locke (IV vii 10) quotes

#### NOTES ON THE ENTRIES

'the whole is equal to all its parts' as an instance of a scholastic 'maxim,' which, on analysis, proves to be a trifling proposition. On the Solitary Man, see 566n.

593. On the New Principle as the meaning of existence, see 408n, *Princ.* 3.

594. Locke (II xi 10-11) places the 'proper' and the 'perfect' difference between man and beast in the power of abstraction (see 318n). Berkeley touches on the question lightly in *Princ.* Introd. 11; in this entry he suggests that besides the sharp differences, language and shape, there are graded differences, 'Degrees of more & less.' By these last he means, no doubt, such qualities as intelligence, which is found in the animal world, but is more highly developed in man. In 753 he suggests as a *differentia* 'Composition of Ideas,' i.e. the imagination.

595. On inferences in words, see *Locke* IV xvii 18, and 178n.

596. On the imperfection of language, see 178n.

597. This variety of the hypothesis of matter, perhaps the *materia prima* or *subtilis* referred to by Locke (II xxiii 23 and III x 15), is dealt with by Berkeley as an 'unknown support of unknown qualities' in *Princ.* 77. On substance, see 8on; on existence, see 408n.

598. Locke (II xxi 28-34) protests against the common confusion between will and desire; he describes *will* as 'a power in the mind to direct the operative faculties of a man to motion or rest,' and *desire* as 'an uneasiness of the mind for want of some absent good.' Thus, he says, I may try to persuade a man, at the same time not desiring to prevail. Berkeley does not make the point of his criticism very clear. For his objection to the doctrine of uneasiness, see 145n; on will, see 131n.

599. Berkeley refers again to the spontaneity of the imagination in 707, where Locke's doctrine of uneasiness is also in view. He considers Locke's theory deterministic, and is using the imagination as an argument for freedom, as in *Princ.* 28, 'This making and unmaking of ideas doth very properly denominate the mind active.'

NOTES ON THE ENTRIES

600. These very words occur in the *Draft Introduction* (Fraser III, p. 380) as the third advantage to be gained from adopting 'the posture of the solitary philosopher'—see 566n. Locke (IV v 4) said that many 'would perhaps have little left in their thoughts and meditations' if they were to 'lay by' cant words; on words, see 178n.

601. See 724 where the argument is expanded, and cf. *Princ.* 136 'we want a sense . . . proper to know substances withal.' This confirms my reading 'withal' (Fraser and Johnston read 'with'). Locke discusses our inability to apprehend substance in II xxiii 8ff., and Berkeley seems to be referring to sect. 12, where Locke speculates on the consequences of an alteration in our senses permitting us to see the inner constitution of sensible things. It is 'incongruous' to suppose substance an object of sense and at the same time define it as an unknown substratum.

602. 'Genera and species are in order to naming,' *Locke* III vi 39, cf. II xxxii 6–8; on abstract ideas and their source in language, see 318n.

603. By taking attention away from the internal marks such as faintness and confusion; on optic angles, see 73n; for the effect of the invention of 'glasses,' see 63n.

604. On existence, see 408n.

605. Locke is writing on 'Doubtful propositions taken for principles.' Berkeley holds (*Princ.* 118) that in the mathematicians' 'principles there lurks some secret error' common to them with the rest of mankind, viz. abstract ideas, and the existence of objects without the mind.

606. The view that things are ideas and ideas things is essential to Berkeley's immaterialism. Representationism, he holds, leads to scepticism (see 79n), because it postulates reality out of range of our ideas; on truth, see 554n.

607. 608. Further studies of words, see note on 178; in 495 Berkeley calls it absurd to use words for recording thoughts; on the Solitary Man, see 566n.

NOTES ON THE ENTRIES

609. Because it involves distinguishing between *esse* and *percipi*, see 571n, 585; on substance, see 80n.

610. 611. 611a. 612. 613. Arguments against Locke's doctrine of uneasiness (see 145n) from the conception of the supernatural will (as in 357) and from the nature of the human will (see 131n). For Locke's 'proofs,' see *Essay II* xxi 33ff. On God, see 107n.

614. 614a. 615. 615a. Studies in will, understanding, and their objects, see 362a n. The reading 'alter'd' is certain; Fraser and Johnston read 'allow'd.' Berkeley's altered opinion on the point is expressed in 848.

616. Cf. 879. Similarly Locke (II xxi 25) says it is an absurd question 'whether a man be at liberty to will which of the two he pleases, motion or rest?' On the freedom of the will, see notes on 131 and 149.

617. Abstract principles adopted by physicists to explain change. The list corresponds with that of Cheyne (*Philos. Principles of Nat. Rel.* p. 3) 'That there is no such thing as an Universal Soul animating this vast system according to Plato, nor any substantial Forms according to Aristotle, nor any omniscient radical heat according to Hippocrates, nor any plastick virtue according to Scaliger, nor any hylarchic principle according to Henry More, is evident. . .' The list is, in part, incorporated into the *Three Dialogues*, p. 479. On *anima mundi*, see *Siris*, 276–84, 322. On Hippocrates, see *Siris*, 204; on substantial forms, see *Mot.* 8ff; on hylarchic principle, sec *ib.* 20.

618. Duplicate of 361, where see note.

619. Berkeley considers that the weight of a stone may be equally well, or equally badly, explained in terms of its inertia as in terms of the earth's attraction; physical force, for him, signifies nothing 'besides the effect itself,' *Princ.* 103. My reading 'attractrix' is confirmed by Berkeley's 'vim lunae attractricem,' *De Aestu Aeris*, *Fraser IV*, p. 49.

620. Berkeley expresses his doctrines in *Princ.* 1–33, 85–156, and states and answers Objections *ib.* 34–84.

#### NOTES ON THE ENTRIES

621. Locke (II xxi 5, 15) distinguishes between will and volition ; he defines *will* as the mind's power of ordering the consideration (or otherwise) of an idea, or of preferring a motion to rest (or *vice versa*) ; he defines volition as 'the actual exercise of that power.' Berkeley accepts the distinction (see 699), but, as in 635, he questions the definitions accompanying it ; he regards them as circular ; on power, see 41<sup>n</sup> ; on will, see 131<sup>n</sup>.

622. 'Extension is a different thing from thought,' *Maleb.* I x. The Cartesians regarded the soul as unextended, but united to the extended body, and extension as existing in material substance. In the latter portion of the *CPB* (e.g. 878), and in the *Principles* Berkeley, while denying, as in this entry, unthinking substance (see 80<sup>n</sup>), makes extended ideas distinct from mind (see 14<sup>n</sup>) ; but here evidently he is prepared to regard extension, not only as dependent on the mind, but as a mode of mind ; see next entry.

623. Fraser and Johnston read 'thinking good actions' ; this reading means nothing ; the comma and the 'not,' as in my text, are certain, and the 'active' is highly probable. I take the entry to be a comment on the previous entry, being in effect an attempt to justify his refusal to distinguish extension from thought. Berkeley is emerging from his early panpsychism (see 24<sup>n</sup>) ; he is awaking to the danger of making extension a mode of mind ; but he has not yet reached the position of the *Principles*, according to which thinking things and unthinking things are the two mutually exclusive heads of reality, and here, as in 286, he uses the distinction between active and passive mind in an unsuccessful attempt to ease the difficulty.

624. Further argument against Locke's doctrine of uncasiness, see 145<sup>n</sup> and *Locke* II xxi 39ff. Hccht says the text is corrupt ; but that is a mistake. The text and its meaning are clear. The argument is an enthymeme, the conclusion, 'Therefore the greatest uncasiness does not determine the will,' being left to the imagination. On will, see 131<sup>n</sup>.

625. Berkeley would have to recognize that many theists accept the existence of matter, and in the *Principles* he is content to argue that atheism finds support in matter (e.g. sect. 35) ; but this entry represents, I think, his true view, *viz.* that when matter is exactly defined, it becomes an anti-God, and that

#### NOTES ON THE ENTRIES

therefore the thinker must choose between God and matter, and cannot have both.

626. 627. 628. 629. 630. 631. Further studies in the freedom of the will (see notes on 131, 149, *Alc.* vii 16ff.) ; difficulties are traced to the ambiguity of words, see 178n ; Locke's doctrine of uneasiness (see 145n) is rejected in favour of 'complacency,' i.e. a prior state of hedonic indifference, which would allow scope for a spontaneous act of will. Finally (631) Berkeley glances at the objection that his own doctrine does not allow true freedom. He certainly conceived spirit as a free activity ; but (not having his 'Part II,' on ethics, see 508n) we do not know how he would work out the conception in the sphere of human action.

632. Marked 'N' (natural philosophy) the entry is concerned with the nature of physical contact, and may form part of a discussion of solidity (*cf.* 78 and *Locke* II iv) or of action at a distance. Distance for the immaterialist being perceived distance, contact must be for him perceived contact, contact relative to the visual faculty of the observer. Thus what the physicist would call 'absolute contact' is ruled out.

633. 634. Berkeley's more controversial works, *Alciphron*, the *Analyst*, and the *Defence of Free-Thinking*, employ with effect the weapon of satire ; his early works use it rarely, if at all. For his resolve not to give offence, see 209n. On Nihilarians, see 337n ; this term does not occur in the *CPB* after this entry, nor in the publications. For the term as part of my argument against Johnston's transposition of the text, see my Introduction, p. xxii.

635. A reference to Locke's distinction (II xxi 5) between will and volition, the will being a power to begin or end actions 'barely by a thought or preference of the mind ordering . . .', and the volition 'the actual exercise of that power'—see 621n ; on will, see 131n.

636. On the fault of language, see 178n ; on 'clear & determinate,' see 537n.

637. The existence of thinking substance, finite as well as the infinite, is an integral part of the Berkeleyan philosophy (*Princ.* 36 *et passim*). Why then

NOTES ON THE ENTRIES

does Berkley hesitate about it here? Because his psychology was still in a fluid state, see 14n; he had not yet decided finally to make the soul active, and he felt the difficulty about unknown substance (see 80n) which he discusses in *Dials.*, pp. 449ff., *viz.* If unknown spiritual substance be granted, why not grant also unknown material substance?

638. 639. Locke's 'infallible rule' (IV viii 13), *viz.* no words without distinct ideas, is here set forth with great emphasis, see 356n; *substance* is probably the word in view, as in the previous entry. Berkeley then notices Locke's companion principle, 'no knowledge without ideas,' and applies it to the imagination. Soon after this he abandons both principles, largely because of the need to find room for knowledge of the soul without idea.

'banter,' *cf.* 'abused' (579) and *Draft Introduction* (Fraser III, p. 361) where Berkeley says there was a time when he himself was 'banter'd and abus'd by words.'

640. 641. For 'distance' (after 'like'), perhaps read 'difference' or 'difference and distance.' Locke (II ii 3) and Malebranche (I vi) also use the comparison of the worm. Berkeley is considering our knowledge of God in the light of Locke's two principles (see 638-9). Later on (782) he decides for knowledge of God without idea; for God being active and idea passive, there can be no idea of Him; but here he speaks as if God were unknown or known only by analogy. He is, however, not satisfied with that position, and reminds himself that he is 'embrangled' (*cf.* *Princ.* 98 for the term) in words. The terms *difference*, *number*, and *known* are explained by the context; for Berkeley is reflecting on the difference between the number of ideas known to God and to man; the term *old* comes in strangely; it must be an echo of *Locke* II xxvi 4, where it is used as an illustration of a relative term. On God, see 107n.

642. *Cf.* 'Having remov'd the veil of words,' *Draft Introduction* (Fraser III, p. 380), where the metaphor appears frequently. 'mist,' *cf.* *ib.* p. 380 and CPB 567. On 'Scholemen & Mathematicians,' see notes on 327, 492.

643. The contrast between active and passive leads Berkeley to deny an idea of the will, but he has not yet reached his final doctrine of will and under-

#### NOTES ON THE ENTRIES

standing,' see 362a *n.* After 'active' there is in the MS. what seems to be a short word like 'things.'

644. On thing and idea, see 369*n*; 'much w<sup>t</sup> . . . the same,' i.e. much the same, *cf.* *Locke* II xii 1, 'man's power . . . much-what the same in the material and intellectual worlds.'

645. 646. On volition and perception, see notes on 131 and 362a; on existence, see 408*n*.

647. Berkeley is arguing that the succession of ideas which is time (see 4*n*) is more marked in hearing, smell, and taste, because their data are apprehended successively, and not simultaneously as are those of sight and touch. On the comparative distinctness of the data of the various senses, see 240*n*. For the 'diversity' of sensations and volitions, *cf.* 'actions and ideas that diversifie the day' (*Princ.* 97).

648. On the Solitary Man, see 566*n*; on number, see 104*n*.

649. The only mention of innate ideas in the *CPB*. For the curious phrase 'Ideas created with us' *cf.* *Maleb.* III ii 4, where the opinion is refuted, 'That all ideas are created with us.'

It would be unsafe to argue from this entry that Berkeley differed seriously from Locke on the native endowment of the mind, even though Berkeley asserts innate ideas which Locke denied; for the two thinkers mean different things by the term 'idea.'

Berkeley does not deal with the question in his earlier works; but in *Alc.* I 14 he discusses natural endowment, and accepts native *dispositions* to know, see also *Siris* 308-9. Both these passages have left their mark on the fine account of our 'inbred dispositions' in his sermon on the will of God, preached shortly before his death. Here is an extract, 'That there are appetites and aversions, satisfactions and uneasinesses, inclinations and instincts originally interwoven in our nature, must be allowed by all impartial and considerate men' (*Hermathena*, Vol. XXII, 1932, p. 30). I have shown (*ib.* p. 9), by comparison with the draft sermon published by Wild, that Berkeley had Locke's doctrine of innate ideas in view.

#### NOTES ON THE ENTRIES

650. 651. 652. Three entries dealing with Locke's doctrines that 'thinking is the action, not essence, of the soul' (II xix 4), and that 'the soul thinks not always' (II i 10). These views conflict with the *esse est percipere*, and Berkeley maintains, 'The soul always thinks. And in truth whoever shall go about to divide in his thoughts or abstract the existence of a spirit from its cogitation, will, I believe, find it no easy task' (*Princ.* 98). With regard to sleep and trances which appear to support Locke's view, Berkeley teaches that these are not gaps in the consciousness of an existing mind, because mindless time-intervals or gaps in time do not exist; for if there is no succession of ideas there is no time, see 411. This teaching agrees with the cryptic statements of 83; but, as I have shown in the note there, it is doubtful whether he held for long the paradox of repeated annihilation.

653. 654. On Locke's doctrine of uncausiness, see 145n; on the freedom of the will, see notes on 131 and 149; on 'determine,' see 627.

655. Molyneux, *Dioptrics*, p. 199, says that Romer from observing Jupiter's satellites has proved that light takes a second to travel 9,000 miles, and that Newton asserts that light takes about 10 minutes to come from the sun to the earth. Berkeley regards such statements as involving unperceived time, motion, and existence, and therefore as absurd; on time, see 411.

656. The entry is obscurely phrased; but it is clear that Berkeley is equating, as he often does, unperceived existence, duplicated existence, and external existence. The marginal letter *S* (Soul or Spirit) makes it probable that he is on a point of psychology, rather than metaphysics, and I think he is really using his new conception of existence to explode Locke's distinction between ideas of reflection and ideas of sensation; he is arguing that the notion of external or unperceived existence leads men to the untenable (in his view) distinction between the perception and the thing perceived, just as in *Princ.* 3 he argues that there is no difference between 'there was an odour' and 'it was smelt'; see 571n and *Dials*, pp. 405ff. On the 'act of the mind perceiving,' see 808n.

657. 657a. 658. 659. 660. 661. 661a. 663. 665. On idea and will. An idea, for Berkeley, is passive, the will active; therefore an idea cannot be or be

#### NOTES ON THE ENTRIES

like the will ; or, as in 643, the will cannot be the object of thought ; see notes on 131, 154, 478. Berkeley returns repeatedly to this question in the later part of the *CPB*, showing the importance he attached to it and the difficulty he found in it.

Note in 657a the recognition, as in *Princ.* 33, that the term *idea* is more proper to the imagination (see 531n). Berkeley opposes the representative idea of sense ; for his idea of sense is the thing, never the copy ; but his idea of the imagination is representative, a copy of reality. On idea and thing, and 'idea of,' see 115n and 369n ; on *thing* and *is* as general, i.e. abstract, terms, see notes on 318, 401.

In 659 the first part of the consequent is Berkeley's usual teaching, but how are we to understand the second part, Nothing which does perceive wills ? It seems inconsistent with the teaching of the *Principles* that the will is one aspect of the 'simple, undivided, active being' which perceives ideas and operates about them (sect. 27). The explanation is that when he penned this entry, he was still at the transition period, and was disposed to take perceiving mind as passive and identical with its contents.

In 661 Berkeley again examines (see 178n) the Lockian principle, which he at first accepted but later rejected, 'All significant words stand for ideas' ; as instances of words that do *not* stand for ideas, he takes words that denote activity, e.g. will, and particles. Locke has a short chapter on particles (III vii), meant to lessen the rigidity of his doctrine of ideas and words ; but Berkeley finds it inconsistent with that doctrine, and draws support for his own view from Locke's statement that particles are 'all marks of some action or intimation of the mind.' On 'any other Intelligence,' see 410n.

662. 664. On Berkeley's studies in colour composition, see 151n ; on simple ideas, see 53n ; for the two sorts of compound, mechanical and chemical, see 721, and Locke's note appended to *Essay II* xv.

The old idiom 'being' for 'seeing that' occurs again in 833 (as corrected) ; Hecht, not understanding this archaism, marks a lacuna in the text.

666. 668. Locke (III iii) begins his study of general terms from the principle that all things that exist are particulars ; in IV vi 2 he recognizes knowledge of particular truths and knowledge of general truths, and goes on to say that our knowledge begins in particulars and spreads by degrees to generals ; but

#### NOTES ON THE ENTRIES

in the passage here under consideration (note the use of the same syllogism) *viz.* IV xvii 8, Locke writes, 'Every man's reasoning and knowledge is only about the ideas existing in his own mind, which are truly, every one of them, particular existences.'

Berkeley accepts the particularity of all ideas, and uses it as an argument against general ideas here and in 318 and 497. In *Princ. Introd.* 15 he outlines his conception of universality accruing to things, names, or notions which are 'in their own nature particular.' For further criticisms of universals in syllogisms, see 698 and 728-9; on abstract ideas, see 318*n*.

667. On particles and ideas, see 661*n*; note the reading 'on't' (*i.e.* 'of it'); Fraser and Johnston read 'really.'

669. Having no ideas of will, we have no ideas of its operations, and therefore no ideas of moral actions. Thus his argument brings Berkeley into conflict with Locke's theory of ethics (IV iii 18), which lays down that morality is capable of demonstration, and that 'from self-evident propositions, by necessary consequences, as incontestable as those in mathematics, the measures of right and wrong might be made out.' Locke instances, 'where there is no property, there is no injustice,' and 'no government allows absolute liberty,' and says that if you establish the ideas property, injustice, government, and liberty, you may reach mathematical certainty of the truth of these propositions.

Berkeley accepts this theory, or assumes it, in the early part of the *CPB*, see 162-3, 239, 336; but here and in 683 he questions it on the ground that the ideas on which it depends are non-existent. What his final conclusion is, is doubtful. In 776 he speaks of 'my Doctrine of Certainty,' and from 690, 705, 729, 730, 731, 732, 734, we may gather that his doctrine was one of verbal certainty, *i.e.* certainty as to the use of words, as distinct from Locke's certainty about ideas. But this limited doctrine does not seem to have satisfied Berkley for long, and in 731a he asserts that real certainty is of sensible ideas, and that 'I may be certain without affirmation or negation.' In 755 he writes that morality might be demonstrated as 'mixt Mathematics,' *i.e.* that ethics has as much claim to mathematical precision as e.g. dioptrics, no less and no more. In the *Principles* (100) he denies abstract ideas of justice and virtue, but he

#### NOTES ON THE ENTRIES

does not deal directly with the question of demonstration in ethics. On demonstration, see 163*n*.

670. 671. Existence for Locke (II vii 7) is a simple idea (see 53*n*) conveyed by all the ways of sensation and reflection. Berkeley denies that he has the idea, and simple ideas being indefinable in words (*Locke* III iv 11) he denies that others can convey the idea to him, see 746; on ideas of reflection, see 571*n*; on existence, see 408*n*. Note the correct reading 'such' in 671.

672. 672a. 673. 674. Again, as in 612-5 and 644-6, Berkeley is trying to clear up the relation between 'the unknown substratum' (see 80*n*), or will, and its volitions and ideas. He distinguishes sharply between active beings and passive, *i.e.* spirits and ideas; he takes note of the active element in perception, using the illustration of opening the eyes, as in *Princ.* 29, and he finds volition and existence inseparable from perception. For a general note on the faculties in Berkeley's tentative psychology, see 362a*n*; on the will, see 131*n*. 'their existence' (674), *i.e.* the existence of the two-fold 'things' (673).

675. The problem of the divine experience becomes acute for Berkeley, especially in respect of pain; for pain involves change and imperfection. The problem is not touched in the *Principles*; but in the *Three Dialogues*, pp. 458-9, he deals with it, contrasting infinite spirit with finite, asserting that God knows our pain and sometimes causes it, but denying that He himself suffers pain. On God, see 107*n*.

676. 677. These two entries are combined and made more explicit in 853. The three recognized branches of philosophy were, (1) natural philosophy, or physics, (2) pure mathematics, (3) moral philosophy, including ethics, politics, and metaphysics. Berkeley's plans for his books were connected with this division; he seems to have intended to cover much, if not all, of the field (see 508*n*); it is certain that he planned a work on ethics and wrote a good deal of it (his lost Part II); he speaks of a third book in 583 and 853, which was to deal with natural philosophy; but whether a work on mathematics was originally designed (probably, see *Princ.* 125), and whether the *Principles* was intended as an introduction to the whole *corpus* we cannot say for certain.

#### NOTES ON THE ENTRIES

The marginal signs of 676 and 853 should be compared, and it will be seen that the sign X prefixed to over three hundred entries marks the entries that deal in some way with mathematics, or that at any rate do *not* deal with the other heads, morality (Mo.) and natural philosophy (N).

There is clearly a reference to Locke's section (IV i 3*ff.*) on the fourfold agreement of ideas, where relation is associated with mathematics and co-existence with physics. On relation, see 540*n*; on coexistence, see 403*n*; on 'Including,' see 690*n* and *Princ.* Introd. 22.

678. In spite of his acknowledged debt to the *Essay* and his esteem for its author (see 567*n*) Berkeley regards Locke as his main antagonist. There is a similar entry in another MS. (39304) in the *Berkeley Papers* in the British Museum, which uses the metaphor of mountain and molehill. Fraser prints it at the end of the CPB in his (1901) edition of the *Works*, Vol. I, p. 92. The 'I' after 'acknowledg'd' probably means 'Introduction.'

679. Echoed in *Princ.* Introd. 4. The Introduction is prominent in this part of the CPB.

680. The same request is made in TV 120, and in the Prefaces to the *Principles* and the *Three Dialogues*.

681. Locke (II xxvii 19) writes, 'Personal identity consists, not in the identity of substance, but, as I have said, in the identity of consciousness; wherein if Socrates and the present mayor of Queenborough agree, they are the same person.' Locke (*ib.* 13) thinks it theoretically possible that 'the consciousness of past actions can be transferred from one thinking substance to another,' and thus that a man could be conscious of what he had never done. These anomalies are avoided, Berkeley thinks, by placing personal identity in the active spirit, whether viewed as will (*cf.* 1942) or as understanding (mind, see 192*n*); on will and understanding, see 362*a n*; on consciousness, see 200*n*: for 'etc' Fraser and Johnston read 'surely.'

682. Cf. 'what a number of very great and extraordinary men have gone before me . . .' (*Princ.* Introd. 5) and the corresponding section of the *Draft Introduction* (Fraser III, p. 359) which adds *prima manu* 'and miscarry'd.'

#### NOTES ON THE ENTRIES

683. 684. On ideas of moral actions, see 669*n*. Locke's theory, there outlined, has resulted, Berkeley here suggests, in unnecessary difficulties about demonstration. At this stage he himself believed in verbal certainty.

685. Berkeley explains his choice of the term *idea* in *Princ.* 39, not in the Introduction, see 369*n*.

686. 686a. On Malebranche's influence, see 230*n*; 686 is an epitome of Malebranche's 'Illustration' (*excursus*) on, *Tis very difficult to prove the Existence of Bodies* (for an analysis, see my *Berkeley and Malebranche*, pp. 58–61), which is referred to again in 800, 801, 818, and perhaps in 265. This *Illustration* is a curious piece of reasoning; its general trend is towards proving the non-existence of bodies, but it advances the three proofs of their existence which Berkeley here mentions, and with which he deals as follows: (1) the proof from Scripture, in *Princ.* 82, (2) from 'that poor possibility,' in *Princ.* 75, and (3) from the propensity, in *Princ.* 54–7. Berkley's erased remark on this alleged propensity should be noted. He erased the words, no doubt, when he came to recognise knowledge without ideas, i.e. knowledge of spirits.

The *verso* addition 686a probably records a development of Berkeley's thought; for he here says in so many words that he had second thoughts about the existence of bodies, cf. 517; at first he thought they did not exist, and that all was mind (see 241); later, as in this entry, he explicitly takes up the position of the *Principles*, viz. that there are bodies, distinct from mind, though dependent on mind, and that these bodies are not material, but sensible.

687. 688. For Berkeley's attack on abstract ideas, see 318*n*; 'the killing blow' is the criticism of Locke's 'absurd triangle' (IV vii 9), contained in *TV* 125 and *Princ.* Introd. 13–16, where it comes 'at the last.' In *Geometry No Friend to Infidelity* (1734) Philalethes (Dr. Jurin) argued that Berkeley had misrepresented Locke's argument here; Berkeley replied vigorously in his *Defence of Free-Thinking*, 45–8. On Locke's candour, see 567*n*; 'see with my own eyes,' cf. *Locke* I iv 23.

689. If by 'thing' be meant a passive object willed or perceived by God or man, Berkeley accepts the term, and he calls objects of sense ideas and things

#### NOTES ON THE ENTRIES

indifferently. But if by 'thing' be meant a material archetype of our ideas, he rejects it and all that it stands for. On thing and idea, see 369*n*.

Archetypes are mentioned in the *CPB* only here and in 823 ; in the *Principles* they are mentioned in sections 9, 45, 90, 99 ; and in the *Three Dialogues* on pp. 416, 418, 425, 427, 437, 456, 468, 475. They are probably referred to in the *Principles*, sections 53, 70, 74, 76, 91, 148, and in the *Three Dialogues*, pp. 428, 447, 452, 453, 480. I have analysed these passages in my article *The Philosophical Correspondence between Berkeley and Johnson*, *Hermathena*, LVI (1940), pp. 99–105, concluding that Berkeley invariably denies material archetypes, nowhere denies immaterial archetypes but nowhere explicitly affirms them, that a few passages accept them as a legitimate hypothesis, and that a few passages can hardly be reconciled with a serious belief in archetypes. Johnson had asked some pertinent questions about archetypes, to which Berkeley replied briefly.

690. 691. On demonstrating morality and Locke's instances, see 669*n*. The dictionary of ethical terms was, no doubt, suggested to Berkeley by Locke's section (III xi 25) on a dictionary of natural history terms. Berkeley hoped that such a dictionary would fix the meanings of ethical terms and enable them to be used with precision. He illustrates his meaning with the proposition (705), 'God Ought to be worship'd.' *Inclusion* is mentioned again in 677 and 853 as part of the method of demonstration ; presumably the definitions in the dictionary would be such that, for instance, the comprehension of *free* could be compared at a glance with that of *man*. There is a good discussion of demonstration and inclusion in G. A. Johnston, *Development of Berkeley's Philosophy*, pp. 292ff.

692. Read 'aversion' and 'Spirits' for 'exertion' and 'spirit' (Fraser and Johnston). As the marginal letter shows, Berkeley is on the distinction between primary and secondary qualities, and is asking why thinkers are ready to internalize the latter while externalizing the former ; he replies that some qualities, e.g. heat and cold, tastes, etc., directly affect volition through our sense of pleasure and pain, and are therefore felt as within the mind ; cf. *TV* 59 for a similar argument with regard to visible and tangible figure and magnitude.

693. Berkley had hopes at this period of eliminating error (see 816*n*) by aid of wordless thought, see 178*n* and 719.

#### NOTES ON THE ENTRIES

Locke's doctrine of certainty is under discussion. Locke (IV ii) teaches that the greatest certainty is intuitive, the immediate perception of the agreement or disagreement of ideas; next in rank comes demonstrative certainty, which depends at every step on intuition, but is liable to err, especially in long deductions, owing to the defects of memory when dealing with intermediate ideas. Lastly there is sensitive knowledge, which yields no certainty of external existence, but only of our own feelings of pleasure and pain.

Berkeley became critical of this account (see 669n), and rejected it, reversing the verdict on the senses; in 740 he places certainty in the senses; but he keeps clear of sensationalism; for we can be certain of what is not actually perceived, such as the future judgement, 776-7, and the existence of God, 813. For the change of view on demonstration, see 163n.

694. Apparently the 'cure for Pride' is the doctrine of man's 'absolute and entire dependence' on God, see *Princ.* 149.

695. On the infinity of space, see 135n and *Locke* II xvii 4ff.; on eternity and infinite space, see *Locke* II xvii 20; on the possibility of matter's thinking, see 573n and *Locke* IV iii 6. The dangers attending these doctrines are dealt with in *Princ.* 117, 133; but Locke is not specifically mentioned.

696. Reappears with modifications in *Princ.* Introd. 25; on the fallacy of words, see 178n; on truth in the mind, see 554n. 'Gibberish, Jargon,' cf. *Draft Introduction*, Fraser III, p. 378.

697. 698. Studies in Locke's doctrine of certainty by intermediate ideas; see 693n. Locke speaks of algebra in IV iii 18, 20, and IV xii 15; for Berkeley on algebra, see 382n; on sagacity, see *Locke* IV ii 3; on demonstration, see 163n.

699. For Locke's distinction between power (*i.e.* the will) and volition, see 621n.

700. 701. Locke (II xxiii 30) says that the substance of spirit and of body are equally unknown to us; hence Stillingfleet (see 517n) charged him with almost discarding 'substance out of the reasonable part of the world.' For Berkeley, there is no substance (see 80n) other than spirit; and so when,

#### NOTES ON THE ENTRIES

as here and in 512, he affirms the substance of body, he is using the term *substance* in the non-technical sense, expounded in 724; thus the substance body means simply the sensible ideas that compose the body. The second part of 701 is at variance with Berkeley's full official teaching, *viz.* that we know spirit, but not by idea. With 'purus actus' cf. 788, 828, 870.

702. On words, see 178n.

703. On abstract ideas, see 318n; on 'The Vulgar,' see 405n.

704. Locke (II i 10) says that it is not 'any more necessary for the soul always to think, than for the body always to move.' Berkeley holds that the soul always thinks (see 83n), and he here rejects Locke's comparison between soul and body.

705. Locke (I iv 7) analyses this principle in order to show that though of first importance it is not innate; Berkeley takes it as an instance of an ethical principle suitable for demonstration—see notes on 163 and 690.

706. 707. 708. 709. A return to the much debated questions of will and understanding and idea (see notes on 131 and 362a); Berkeley insists again that there can be no idea of will, and that the will is spontaneous, and is not determined by uneasiness (see 145n). Locke is more guarded than would appear from the statement in 706; he writes (II ix 1), 'In bare, naked perception, the mind is, for the most part, only passive.'

Philippe van Limborch (1633–1712), Arminian theologian of Amsterdam, was an advocate of religious toleration and a friend and correspondent of Locke. Their correspondence forms more than half of *Some Familiar Letters between Mr Locke and several of his Friends*. The book was published in 1708, and therefore, as Prof. Aaron has pointed out, this entry helps to date this portion of the CPB.

The quotation is from Locke's letter (p. 479) dated 21st May 1701; Locke is arguing that will and desire are widely different, but are commonly confused, because will rarely acts except at the impulse of desire.

710. It might be objected to Berkeley's doctrine of the heterogeneity (see

NOTES ON THE ENTRIES

28n) of sight and touch that visible and tangible *minima* (see 59n), being *minima*, are indistinguishable. He here tries to meet the objection.

711. Cf. 878 where extension (see 18n) is stated to be 'no Property of the Mind.' 'Sensible' is added to cover both visible and tangible extension.

712. 713. 714. Here Berkeley's psychology reaches its final form, and, as in the *Principles* (1, 2, 27 *et passim*), the perceiving active being, *viz.* 'mind, spirit, soul, or my self,' is set over against passive being, *viz.* the ideas. Will (see 131n) and understanding (see 362a n) become abstract aspects of the active being. The term *person* (see 25n) is not used in the *Principles*. Berkeley uses it freely in the early part of the *CPB*, but he decides to avoid it owing to its use in the Trinitarian and Christological *formulae*. The idea-things are effects of the will of God, see 403n; on God, see 107n; on unity, see 75n.

715. 716. The doctrinal difficulties connected with the term *person* remind Berkeley of the need to conciliate ecclesiastical opinion (see 517n). He does not, in point of fact, speak favourably of the Schoolmen, though he shows restraint in criticizing them, see *Princ. Introd.* 17, 20. These cautious resolves receive point from the fact that shortly after his ordination as priest Berkeley was prosecuted by Archbishop King in his ecclesiastical court on the charge of receiving irregular ordination. Berkeley's dignified letter of explanation, dated 18th April 1710, is extant in the *King Papers* in the Trinity College library (printed by Sir C. S. King in *A Great Archbishop of Dublin*, 1906, p. 121).

717. Note the corrected reading; '2d & 4th' (Fraser and Johnston) admits no explanation, and is certainly not in the MS. I have compared the '1st' with the same figure in 571; they correspond exactly.

Berkeley was not sympathetic towards Locke's attack on innate ideas in Book I, and he objected strongly to Locke's doctrine of words (as signs of abstract ideas), of which (in whole or part) Locke himself says, 'it is one I thought not of when I began to write' (III v 16). Berkeley may have had these actual words in mind; in any case it is clear from the marginal sign *I*, crossed out and restored, that Berkeley is on abstract ideas; he is urging that

#### NOTES ON THE ENTRIES

had Locke begun with a study of words, as in Book III, and had he studied them to better purpose, he would not have been led into his doctrine of abstraction ; note in particular Locke's argument in III iii 6, attacked in *Princ.* Introd. II.

718. My reading 'beards' is certain ; Fraser reads 'weeds,' Johnston 'words,' Hecht, apparently, 'wands.' Berkeley is alluding to Locke's instances (IV x 9) of material things, 'the clippings of our beards and parings of our nails.'

719. On certainty and laying aside words, see 693n ; on demonstration, see 163n.

720. This entry well illustrates the theological distinction between implicit and explicit faith, and forms a complete refutation of the charge of deism recently brought against Berkeley. It should be read in connection with Toland's *Christianity not Mysterious* (1696). Toland's visit to Dublin was long remembered there. On Scripture and revealed religion, see notes on 281 and 584 ; on transubstantiation, see 350 and *Princ.* 124. For 'fact' (Fraser and Johnston) read 'Text,' i.e. text of scripture.

721. On colour composition, see 664n. The twofold 'Complexation' refers apparently to the two sorts of composition discussed in 664.

722. On length without breadth, see 21n ; any general figure, for Berkeley, is a particular figure with its particularities disregarded ; this principle is part of his explanation of 'abstract ideas.'

723. One of his alternative theories of the prehuman period of the Mosaic week, see 60n and *Dials.*, p. 473 ; on intelligences, see 410n.

• 724. For Locke on substance, see 601n ; for Berkeley's uses of the term, see 80n.

725. Probably a note on 724 explaining why material substance, as distinct from sensible things, is supposed to have existence (see 408n), and tracing the error to the doctrine of abstract ideas ; see 318n.

#### NOTES ON THE ENTRIES

726. Distance and magnitude are the subjects, respectively, of the first two divisions of the *Theory of Vision*; Berkeley tries to show that writers on optics (*cf.* 207) pay too much attention to angles, etc., too little to confusion, etc., and neglect the heterogeneity of sight and touch.

727. 727a. Berkeley concedes that the Solitary Man (see 566n) on acquiring speech would learn new sounds and new complex ideas, but denies that he would acquire abstract ideas, see 318n.

728. 729. 730. 730a. 731. 731a. 732. A further examination of Locke's doctrine of certainty by intermediate ideas; see notes on 163 and 693. On identical propositions, see 592n; on knowledge without ideas, see 312n and *cf.* *Maleb.* III ii 7, 'There are things we see without ideas.'

Fraser omits 731a; Johnston omits from it the words 'pro hic & nunc,' which add point to Berkeley's insistence upon sensible certainty. Note the alteration in the marginal signs, transferring this group from the Introduction to Part II.

733. Berkeley is considering Locke's views on relation, see 540n.

734. Berkeley's views on demonstration (see 163n) altered towards the end of the *CPB*; he seems here to be contrasting the verbal demonstrations of ethics (see 669n) with the false demonstrations of physics. In ethics, he held, you can demonstrate if you can define your terms, but in physics, not so, for there the laws of nature are concerned; and they are the ways in which God usually (but not necessarily) acts; see 144n.

735. The *veritates aeternae* are mentioned again in 831, in connection with Spinoza; they were a commonplace of the Platonic tradition. Norris, *Theory of the Ideal World* (1701), Part I vi sect. 2, discusses them, and shows how they result from the divine Ideas.

But Berkeley is probably considering Locke's account of them; for this entry is echoed in the *Draft Introduction* (Fraser III, p. 370), 'What becomes of those general maxims, those first principles of knowledge . . . all w<sup>h</sup>e are supposed to be about abstract and universal Ideas?' Locke (IV xi 14) explains the *veritates aeternae* as general propositions which having been once made out

#### NOTES ON THE ENTRIES

about abstract ideas 'must needs be eternal verities.' They 'vanish,' for Berkeley, because the abstract ideas, on which Locke makes them depend, vanish.

736. 737. On words, see 178n ; 737 is an echo of *Locke* IV xvii 4, and appears *verbatim* in the *Draft Introduction* (*Fraser* III, p. 380), where the notion of words as dress, veil, etc., is very common.

738. On Berkeley's principle (*esse est percipere*), Descartes' '*cogito ergo sum*' becomes *cogito ergo cogito*.

739. 740. A criticism of Locke's doctrine of certainty (see 693n) and of his four sorts of agreement of ideas (IV i 3*f.*). Identity, diversity, and real existence, if taken for anything over and above the perceived idea, are, for Berkely, abstract ideas, and therefore the knowledge founded on them 'vanisheth.' Relation (see 540n) is, for him, an 'Obscure ambiguous term' (733) yielding only nominal knowledge, as in mathematics ; but coexistence is a true and a large field of knowledge, a knowledge of the properties of things resting on the customary connection of sign and thing signified. If a certain yellowness, for instance, coexists with that collection of sensible ideas called gold, on seeing the yellowness I expect 'the power to remain in the fire unconsumed' ; and that is the meaning of saying we *know* that gold is fixed. On the senscs, see 317n ; on the term *mob*, see 405n.

741. If this entry has any relevance to Berkley's books, must it not refer to the fulsome Dedication of the *Theory of Vision* to Sir John Percival—which must have made his young friend 'wonder' ?

742. 'overtake Truth,' see 521n ; 'my shortsightedness,' no doubt metaphorical, cf. 774 ; the metaphor is reproduced in *Princ. Introd.* 5.

743. 744. 745. A discussion of free will (see 149n) based on the Lockc-Limborch correspondence (see 709n). Free will is the main topic of this correspondence from p. 474 to the end of the volume, and 'in this place' probably refers to p. 512, where Locke reduces his views to ten theses, beginning *Homo est agens liberum* ; on judgement and volition, see 362a n ; on indifference and uneasiness, see 143n and 145n.

#### NOTES ON THE ENTRIES

In 744 for 'Both' (Fraser and Johnston) read 'Res,' i.e. *Respondeo*, for which Berkeley has several abbreviations in his *Arithmetica*, e.g. *Resp.*, *Respon.* 'My,' the capital letter stresses the spontaneity of the active spirit in thought and will.

746. An argument against Locke's account (II vii 7) of these simple ideas (see 53n); on unity, see 75n; on existence, see 408n and 671n.

747. An attack on what Berkeley calls 'the excuse' (see 292n), i.e. the finiteness of our faculties. This entry is followed closely in the *Draft Introduction* to the *Principles* (Fraser III, p. 357), and has left its mark on the Introduction as printed, sect. 2.

748. In criticism of Locke's doctrine (IV vi 13) that general knowledge 'consists barely in the contemplation of our own abstract ideas.' The entry is followed closely in the *Draft Introduction* (Fraser III, p. 371 *prima manu*). 'sheaves & bundles,' based on *Locke* IV xii 12, 'In the knowledge of bodies, we must be content to glean what we can from particular experiments; since we cannot, from a discovery of their real essences, grasp at a time whole sheaves, and in bundles comprehend the nature and properties of whole species together.'

749. A speculation on the faculties of superior spirits (see 410n), as in 835 and *TV* 84. Read 'spheres' not 'systems' (Fraser and Johnston); on the visual sphere, see 97n; on the *m.v.*, see 59n; on the enlargement of sight, see 175n.

750. Berkeley's study of words (see 178n) had made him aware of their misuse; now as in *Princ.* Introd. 21, he shows himself aware also of their 'excellent use.'

751. 'banishing Metaphysics,' the phrase should be read in the light of 207; Berkeley was against the arid metaphysics of the Schools; but of course he recognized speculative metaphysics (e.g. 162-3, 239). His own philosophy is a metaphysic; but he claims, not without reason, that it is a philosophy of commonsense; see *Princ.* 88, also the *Three Dialogues*, which literally begins and ends with an appeal to commonsense.

#### NOTES ON THE ENTRIES

752. This is the only reference in the *CPB* to our knowledge of other minds ; the problem is dealt with briefly in *Princ.* 145 ; cf. *Dials.* p. 450.

753. Locke makes abstraction the *differentia* of man (see 594n) ; Berkeley would substitute the imagination or 'Composition of Ideas' ; see 531n, and cf. 'compounding and dividing them,' *Princ.* Introd. 10.

754. On cause and coexistence, see 403n ; on occasion, see 499n.

755. On demonstration in ethics, see 669n ; 'mixt' is 'applied,' as opposed to 'pure' mathematics. Geometry is assigned to mixed mathematics in 770.

756. On 'Idea of volition,' see 643n ; on perception as passive, see 301n.

757. On thing and idea, see 369n.

758-768. 770. A series of observations on the nature of numbers, and on the mathematical disciplines. They should be read in conjunction with *Princ.* 118-122, though that passage deals almost exclusively with Arithmetic. (Berkeley discusses geometry, *ib.* 123-131, and in *TV* 149ff. ; but he does not deal with Algebra, see 382n).

Berkeley's chief points are that number is a creature of the mind (see 104n), that numbers in themselves are nothing but names (e.g. the figure 2), and that the sciences which rest on them are of practical utility, but do not yield speculative truth.

In his technical language numbers are *signs* of ideas, but not ideas ; conventional symbols would thus form the subject matter of arithmetic (767-8) ; 761 and 763 should be taken together as illustrations of this teaching. Berkeley is arguing that the sight (idea) of a multitude of objects conveys little or nothing to the mind, but that the 'name,' the specialized symbol, sets the mind on its proper task of computing and reckoning. This teaching is part of the exposure of the claim that arithmetic has for its object abstract ideas of number (see *Princ.* 118-9).

Note the distinction between arithmetical figures and algebraical signs (758), and that between numbers (names) and words (763).

'Imaginary roots,' i.e.  $\sqrt{-1}$ , would be, for Berkeley, simply one of the

#### NOTES ON THE ENTRIES

'hard knots' of speculative mathematics (868) without basis in reality. He does not directly 'unravel that Mystery' in his published works. For 'Mixt Mathematics,' see 755*n*; on arithmetic and geometry, see 458; on points, see 59*n*.

769. This challenging statement on 'sensual pleasure' as the *summum bonum* is discussed above in my note on 541; the 'rightly understood' shows that Berkeley knew that his statement was open to misunderstanding (*cf.* 773). Of the word 'Gospels' not a letter is legible; the word is covered by a blot, apparently made by a reagent. Presumably it was legible in Fraser's time, or he would have marked it as doubtful. If the reading be sound, Berkeley must be considering the pursuit of pleasure in mundane matters as an earnest of eternal happiness, which is the sanction of the Gospel precepts; *cf.* 776 and *Maleb.* I xvii, 'God being infinitely above all other things, the pleasure of those who shall enjoy Him, will certainly exceed all other pleasures.'

771. Locke discusses Trifling Propositions in IV viii; Berkeley seems to have been interested in the chapter because of Locke's discussion of those identical propositions that are the supposed foundation of demonstration and certainty—see 669*n*.

772. On abstract ideas, see 318*n* and 552*n*; on existence, see 408*n*; on extension, see 18*n*; for the appeal to the vulgar, see 405*n*.

773. An important comment on Berkeley's statement (769) that 'sensual pleasure' is the *summum bonum*, recognizing that some so-called 'sensual pleasure' is 'contemptible.' On his hedonism, see 541*n*; *cf.* *Maleb.* IV x. 'Pleasure is always a good and pain always an evil . . .'

774. He is developing the metaphor, forcibly expressed in *Princ.* Introd. 5.

775. These are the two types of idea recognized in *Princ.* 33; note the erased 'or intelligible thing,' and for the three faculties, sense, imagination, and intellect, see 531*n*.

776. 777. Berkeley has a good deal in common with pragmatism, and he here

#### NOTES ON THE ENTRIES

shows a firm grasp of the connection between belief and action ; on his doctrine of certainty, see notes on 163, 669, and 693 ; on his hedonism, see 541<sup>n</sup> ; he did not hold with disinterested religion or with disinterested virtue, and just as pleasure was, for him at this period, the goal of action here, so eternal happiness was, for him, the goal of action hereafter.

778. On the problem of equality, see 514<sup>n</sup>.

779. Hecht in his note on the entry expresses surprise at Berkeley's approval of this 'sensualistische' proposition, and tries to explain it away or tone it down. But this proposition, reasonably understood, is by no means sensualist, and acceptance of it is quite compatible with belief in spirit. Berkeleyanism is a philosophy of sense and spirit, and not of spirit alone. Berkeley always makes sense the basis of the cognitive process (see 317<sup>n</sup>), and here, in effect, he traces the doctrine of abstraction to neglect of the evidence of sense. On abstract ideas, see 318<sup>n</sup>. The Schoolmen are styled 'those great masters of abstraction' in *Princ.* Introd. 17.

780. This 'old known axiom' is used in the *Three Dialogues* (p. 453) to prove that matter does not cause our perceptions ; here, as the marginal letter G shows, he is thinking of it in connection with Deity. There Berkeley assumes its truth ; here he denies it. The next group of entries are on Descartes, and he may be thinking of the use Descartes makes of the axiom in the third Meditation. If the axiom be used against creative causality, Berkeley is bound to oppose it, but quite consistently he can make use of it against material causality (see 403<sup>n</sup>). In the third edition of the *Three Dialogues* the reference to the axiom is dropped.

781. 782. 783. 784. 785. 786. A group dealing with Descartes' views. The Cartesians are named in 281, 4242, 453, 801, 811, and here Berkeley pays close attention to the *Meditations*, reading them, it would seem, in Molyneux's translation (1680), to which Hobbes's *Objections* and Descartes's *Replies* are appended.

Berkeley objects to Descartes' use of scholastic terms and arguments ; he points out inconsistencies in Descartes' terminology ; he criticizes Descartes' proof of the existence of God ; he rejects problematical idealism, and tries to

#### NOTES ON THE ENTRIES

vindicate the senses against Descartes' attack on them—see 790, 794–8, 805–6, 818–9, 845.

Berkeley denies the idea of God on the ground that ideas, being in their nature passive, cannot represent active spirit ; but he had to guard his denial from misunderstanding, as he does in *Princ.* 140, because atheists and agnostics denied it too ; see sermon by J. Harris, F.R.S., preached in St. Paul's Cathedral, 7th February 1698, entitled, 'The atheist's objection that we can have no idea of God Refuted.' Malebranche sometimes affirms the idea of God, sometimes denies it. On God, see 107n ; on substance, see 80n.

787. Berkeley recognizes distinctions of quality in pleasures, including the distinction between 'pure' (*i.e.* free from attendant pain) and 'impure' pleasures, and thus he avoids many of the objectionable features of hedonism ; see 541n.

788. His doctrine of soul (see 14n) and will (see 131n), long debated, has reached its final stage, and he here recognizes, as in the *Principles*, (*a*) the active principle under various names, and (*b*) the passive effects or ideas.

789. Cf. 608. Locke (III xi 7) deprecates party spirit, and there is little or no trace of it in Berkeley's writings ; cf. 'I have always thought and judged for myself' (*Def.* 19). Both he and Locke are thinking of the emotive power of words in the formation of parties.

790. Locke (IV xi 5) writes, 'If I turn my eyes at noon towards the sun, I cannot avoid the ideas which the light or sun then produces in me' ; and Descartes (*Med.* VI), 'These ideas . . . presented themselves . . . without my consent being required. . . .' The former passage is echoed in Berkeley's section (*Princ.* 29) on the causal argument for the existence of God.

A line is drawn in ink across the recto page between 790 and 791. There is no indication of its meaning.

791. Berkeley conceives the will as a continuous activity, see notes on 131 and 590.

792. The principle *esse est percipi* (see 408n) is extended to objects of the

#### NOTES ON THE ENTRIES

imagination (see 531n). The will, not being an idea (see 131n), cannot be imagined ; on 'the first Book,' see 508n.

793. 793a. Locke (IV v 2) divides propositions into mental and verbal, corresponding, respectively, to the truth of thought and the truth of words. In IV viii 13 he gives 'gold is a metal' as an instance of a verbal proposition ; Berkeley is correct in doing likewise ; but Berkeley's other two examples of verbal (nominal) propositions, the perceptual quality and the scientific property, are not convincing. He is apparently speaking in criticism of Locke ; for Locke (IV i 6) gives 'gold is fixed' as an instance of coexistence, which, with non-coexistence, constitutes his third type of knowledge.

794. 795. 796. 797. 798. 799. A second series dealing with Descartes (for the first, see 781n) and especially with Hobbes's objections appended to Molyneux's translation of the *Meditations*.

In the last few paragraphs of the sixth Meditation Descartes takes the pain in the foot as an instance of the fallibility of the senses. Berkeley decides to 'vindicate the senses' (see 317n) ; he does so by urging that thought misleads us, not the senses ; for thought makes us attribute the connection between pain and the bruised foot to nature instead of to God. On God and nature, see 485n, *Princ.* 150 ; for the denial of necessary connection, see 181n.

Hobbes's second objection (795-6) was directed against the *cogito ergo sum* ; he says the *sum* is not validly inferred ; for we only know the *cogito*, because 'we cannot conceive any act without its subject, as dancing without a dancer.' Locke (II xxi 17) uses a similar illustration. Descartes replies in effect : 'That is true ; but it applies to any substance ; we do not know it directly, but only as the subject of various acts.'

In his third objection (797-8) Hobbes argues that if Descartes identifies himself with his understanding, 'we shall fall into the scholastic expressions—the understanding understands, the sight sees, the will wills,' and that then 'the walking shall walk.' Descartes replies, 'I do not deny that I who think am distinct from my thought, as a thing is distinguished from its *modus* or manner.'

Berkeley dreaded Hobbes's materialism, and traces it to the separation of *esse* from *percipi* (799) ; but the two thinkers had points in common ; for instance, they both rejected the 'idea of God,' and they had similar views on the mathematical problems and on general terms.

#### NOTES ON THE ENTRIES

800. 801. 802. An important trio of entries containing Berkeley's final position about the reality of bodies and his theory of powers ; see notes on 41 and 52. At the opening of the *CPB* (24) he wrote, ' Nothing properly but persons i.e conscious things do exist,' and bodies at that stage of his thought were not actual, but were simply powers in God to cause sensations in us. He became dissatisfied with that position ; he saw its sceptical tendency ; the contrast between active and passive began to dominate his thought ; he saw the radical distinction between the mind of God and the mind of man, and by means of that distinction he reconciled the *esse est percipi* with the reality of the perceptible. Here he accepts sensible things as independent of Our (note the capital for emphasis as in 477a) mind, and yet dependent on the mind of God, and that is his official teaching ; see 838 and *Princ.* 48, 90. The 'powers' theory is not mentioned in the *Principles*, but it comes up for brief discussion in *Dials.*, p. 457.

The unperceived perceptible is ' still with relation to perception,' because God actually does perceive it and man may do so. Things are ' effects,' because caused by God, see 433n.

On Malebranche, see 230n. I have given an account of his ' *Illustration*' in my note on 686. Johnston, ignoring the capital letter, misunderstands the term ; he takes it of a casual illustration employed by Malebranche (I 19), whereas it refers to the most important of the many excursuses appended to the *Recherche*. *Illustration* was the recognized English translation of Malebranche's term *Eclaircissement* (see T. Taylor's translation, London, 1700, 2nd ed.)

803. The point is developed in *Princ.* 121-2 ; ' Indian,' i.e. Arabic figures ; ' Signs not Ideas,' see 766-7.

804. Locke (IV xvii) makes reasoning ancillary to demonstration, see notes on 163 and 817, and cf. 734. ' I question, no matter, etc.' ; these must be instances of the *formulae* of reasoning.

805. Descartes, towards the end of the third Meditation, argues that the idea of God is innate ; ' for it is not in my power to diminish it or to add anything to it.' Berkeley denies that we have an idea of God (782), but here he is content to argue that Descartes' argument for its innateness is unsound, because

#### NOTES ON THE ENTRIES

all ideas, both of sense and imagination, could be proved innate by the same argument. For Berkeley's criticism of Descartes, see 781n.

806. Hobbes in his Objections (see 781n) has failed to distinguish between will and idea, and thus he has confused active and passive, and has, in consequence, been led to a denial of spirit.

807. From his own day to ours Berkeley's philosophy has been misconceived in this way, and he treats this misconception as the First Objection, and answers it in *Princ.* 34-6; on the reality of body, see 52n; on the reasons for preferring *idea* to *thing*, see 369n; on the 'Second Book,' see 508n.

808. 'Subject' is here non-technical, a synonym for *object*, i.e. 'ye I think on,' or *idea*, here sharply distinguished, as in the *Principles*, from the thinking, the act of volition or will (see 131n). This teaching is not at variance with that, e.g. of 656, where the distinction between 'perception' (*not* the act of perceiving) and 'the Idea perceived' is in effect denied; for there the 'act of the mind perceiving' is not identified with its object. For this definition of *idea* cf. 'any the immediate object of sense, or understanding,' *TV* 45. For Berkeley's earlier use of 'thought' as the equivalent of 'idea,' see 153n.

809. Locke (IV v 4) says that in the case of complex ideas, like fortitude, we think more readily about the name than the idea, but that in the case of the simpler ideas, like white or black, we can and do frame the idea without reflecting upon the name. It is not complexity that makes the difference, replies Berkeley, but abstraction, see 318n.

810. 'Pure Intellect' is the title of Book III of Malebranche's *Recherche*; for Berkeley's hesitation about the faculty, see 531n.

811. This entry has no marginal sign, and perhaps it is not a considered judgement. Certainly there are difficulties in both parts of it. Is it true that where Locke differs from the Cartesians, Berkeley takes side with Locke? (Of the Cartesians Malebranche is, no doubt, principally in view, see 265n.) It is true, with regard to general approach to philosophy and the empirical method; in some few respects it is true of Locke's teaching on solidity. It is not true

#### NOTES ON THE ENTRIES

with regard to many, if not most, of the other points of difference. On matter Locke and Malebranche are both far from Berkeley, but Locke is the further. On innate ideas, the imagination, causation, and the immanence of God, Berkeley is closer to Malebranche than to Locke. Berkeley apparently does not regard abstract ideas as a point of difference ; but he specifically attacks Locke's doctrine, and while the Cartesians do use abstract ideas, they have nothing corresponding to Locke's doctrine.

The second half of the entry is hardly consistent with the first ; for if Locke is right, and the Cartesians are wrong, how could fidelity to their own principles make them 'allow of his opinions' ? The insertion 'or cause' has probably helped to confuse the statement (Fraser and Johnston read 'causes'). Perhaps Berkeley simply meant that Locke and the Cartesians have a good deal of common ground about abstract ideas. On existence see 408n ; on abstract ideas, see notes on 318 and 552.

812. 'The propertys . . .' This proposition occurs in Latin in 177a (see note) as a quotation from Lc Clerc. 'Blind agent' is a contradiction, for Berkeley, because he regards will and understanding as necessarily conjoined ; cf. 'blind unthinking deputy,' *Princ.* 150.

813. On certainty, see notes on 163, 669, and 693 ; on God, see 107n ; on intuition, see 547n.

814. At first when he was experimenting in terminology Berkeley was disposed to question the immortality of the 'soul' (see notes on 14 and 478), but here, as in *Princ.* 93 and 141, he treats it as immortal and incorruptible.

815. 816. On will and perception, see 131n ; on will and understanding, see 362a n. Error, mentioned in 737 and 783, is not discussed elsewhere in the CPB or in the *Principles*. Berkeley here agrees with Descartes (*Med.* IV) and Malebranche (I iv) that will is the real cause of error. That perception is inerrant is stated also in 693 ; cf. *Princ.* 87, 'Colour, figure, motion, extension, and the like, considered only as so many sensations in the mind, are perfectly known : there being nothing in them which is not perceived.'

817. 'Tell a country gentlewoman that the wind is south-west, and the

#### NOTES ON THE ENTRIES

weather louring and like to rain, and she will easily understand it is not safe for her to go abroad thin clad in such a day, after a fever.' Locke (IV xvii 4) thus illustrates the distinction between reasoning and demonstration ; see 804*n.*

818. Descartes (*Med.* VI) and Malebranche, *Illustration on Bodies* (see 686*n.*) speak of the supposed inclination to believe in the existence of bodies. They did not examine, Berkeley argues, the meaning of *existence* (see 408*n.*), and consequently they have to suppose the existence of matter as 'something we know not what.' For ideas of the imagination as copies of ideas of sense, see *Princ.* 33.

819. Descartes (see 781*n.*) deals with the nature of ideas in his *Discourse on Method*, Part IV. In answer to Hobbes's 5th objection, *viz.* that we have no image or idea of God, and on that account are forbidden to worship Him under an image, he replies that Hobbes is identifying idea with image, but 'I take the name idea for whatever is immediately perceived by the mind' (Molyneux's translation, p. 131). See also *Meditation III* for idea and 'objective reality.'

820. 821. On will and understanding, see 362*a n.*

822. Berkeley, probably with Hobbes in mind, refers to the 'belief, that the mind of man is as a ball in motion,' *Princ.* 144, *cf.* *CPB* 193 ; on will, see 131*n.*

823. A distinction fundamental in Berkeley's philosophy. He holds the reality of the sensible world, and distinguishes it carefully from the world of the imagination, see *Princ.* 28-33 ; on archetypes, see 689*n.*

824. 825. 826. 827. A study of Spinoza (1632-77) begins here and is continued in 830-1 and 844-5 ; these entries contain references to the materializing tendency of Spinozism, to the doctrine of space as an attribute of God, to transcendental and general terms, to immanent causality, to external truths, to extension conceived in and through itself, and to the definition of God.

Berkeley mentions the *Opera Postuma* (1677) which contains the *Ethics*, *Tractatus Politicus*, *De Emendatione Intellectus*, and 74 letters including those to

#### NOTES ON THE ENTRIES

Oldenburgh. Its Preface quotes from the 21st letter to Oldenburgh Spinoza's statement, 'Deum omnium rerum causam immanentem, ut aiunt, non vero transeuntem statuo. Omnia, inquam, in Deo esse, et in Deo moveri, cum Paulo affirmo.'

Berkeley, as did many thinkers in his day, viewed Spinoza as an atheist and a materialist, and shows no consciousness of the resemblance between his own doctrines and those of Spinoza, alleged by Clayton, *Essay on Spirit* (1750), p. 1, and in the review of the *Three Dialogues* in the *Acta Eruditorum* (1727), pp. 380-3.

On Epicurus, see 17n; on extended Deity, see 107n; on causality, see 403n; on Raphson, see 298n. St. Paul's text, 'In Him we live . . .' (Acts XVII 28), the closing words of Malebranche's famous chapter (III ii 6) on *That we see all things in God*, became a great favourite with Berkeley. He quotes it in *Princ.* 149, in *Dials.*, pp. 427, 453, in *Alc.* IV 14, and on the title page of *TVV*.

828. 829. For 'purus actus' and the denial of the idea of the will, see notes on 131 and 701; on substance, see 80n; on the three faculties, sense, imagination, and pure intellect, see 531n.

830. 831. Creation *de nihilo* is explained by Berkeley as the causal production of ideas by God, and is here illustrated by man's power of productive imagination (see 60n); on the imagination, see 531n, *Princ.* 28; on Spinoza, see 824n; on eternal truths, see 735n; on cause, see 403n; on God, see 107n.

832. In the *Principles* Berkeley denies absolute existence (sect. 24) and absolute time, space, and motion (sect. 110-7); but here (the marginal letter *P* suggests it) he has in view Locke's distinction between primary and secondary qualities, the former supposed to exist absolutely, the latter only in relation to us.

833. For 'seeing' (Fraser and Johnston) read 'being,' an old idiom on which see 662n. Berkeley regards conation as the seat of personal being, arguing here that a state of comparative indifference is willed in preference to annihilation, just as he argues in 791 that acquiescence in being is willing. On will and perception, see 131n and 362a n; on pleasure and pain, see 541n; on uneasiness, see 145n.

#### NOTES ON THE ENTRIES

834. Thos. Hobbes (1588–1679), author of *Leviathan* (1651), *De Corpore* (1655), and many other works, claimed to have solved the traditional problems of Euclidean geometry. His claim gave rise to the famous controversy here referred to, bringing under discussion many of the mathematical problems discussed in the *CPB*, e.g. the quadrature of the circle, the angle of contact, and the definitions of point, line, and angle.

Prof. Seth Ward attacked Hobbes in *Vindiciae Academiarum* (1654), and Wallis continued the attack in his *Elenchus Geometriae Hobbiana* (1669), and in *Thomae Hobbes Quadratura . . . Confutata, and denuo Confutata* (1669). Hobbes wrote several replies, including *Six Lessons to the Savilian Professors* (1656), *Examinatio et Emendatio Mathematicae Hodieinae* (1660), and *Quadratura Circuli Cubatio spherae, Duplicatio Cubi, breviter demonstrata* (1669). On Wallis, see 482n.

835. On superior spirits, see 410n; on their enlarged sight, see 749n, TV 84 and 153ff.

836. This seems to have formed part of a projected indirect argument against matter (*cf.* 68n); *viz.* if there be matter, how are the beauty and proportion of things to be explained, which, like the sorts or species, are the workmanship of the mind? Cf. *Locke* III iii 13.

837. For the Hobbes-Wallis controversy, see 834n.

838. This is Berkeley's main proof of the existence of God (see 107n), formally stated in *Princ.* 29–30. On the laws of nature, see 144n.

Here, as in *Princ.* 90, he admits that sensible things are outside our minds in respect of their origin; they are in our minds when we perceive or think them; but they do not originate in our minds; they may pass out of our minds into other minds, but they remain permanently in the mind of God who gave them. 'independent of my Will,' *cf.* 477a, 801.

839. The marginal sign shows that ethics is under discussion. No doubt Berkeley is criticizing the hedonism which takes account only of the pleasure of the moment. His own hedonism takes account of the future and the supernatural, see 541n and 851.

#### NOTES ON THE ENTRIES

840. A *jeu d'esprit* connecting literal solidity (see 78n) with Sergeant's *Solid Philosophy Asserted, Against the Fancies of the Ideists* (1697).

John Sergeant (or Sargent, 1622–1707), Roman Catholic controversialist and critic of Locke, wrote also *The Method to Science* (1696); for an account of his philosophy, see G. A. Johnston, *Development of Berkeley's Philosophy*, pp. 383ff.

841. 842. On will and understanding and their contents, see 362a n.

843. The distinction between *idea* and *ideatum*, common in Spinoza, and assumed by all representationists, disappears, for Berkeley, in the case of the idea of sense; there he admits no 'idea of,' see 115n; the distinction remains, however, in the case of the idea of the imagination, as explicitly stated in *Princ.* 33. On the laws of nature, see 144n.

844. 845. Both entries arise from the one passage in a letter of Spinoza (see 824n) to Oldenburgh, dealing with space (see 18n) and Deity (see 107n).

Oldenburgh (1626?–1678), of Bremen, philosopher and man of letters, corresponded with Milton and Cromwell, and afterwards settled in London, becoming the first secretary and foreign correspondent of the Royal Society. In August 1661 he wrote to Spinoza and inquired his views on God, extension, and the Cartesian philosophy. Spinoza replied, 'De Deo . . . quem definio esse Ens, constans infinitis attributis, quorum unumquodque est infinitum, sive summe perfectum in suo genere. Ubi notandum me per attributum intelligere omne id quod concipitur per se et in se . . . ut, ex. gr. extensio per se et in se concipitur.' (Spinoza, *Opera Post*, p. 397).

Descartes in his enumeration of the divine attributes (*Med.* 3) more than once uses the term 'sovereignly perfect.'

Berkeley has not given a formal definition (see 44n) of God, but the lines it would have taken may be gathered from his statements in 838 and *Princ.* 146.

846. 'Nothing . . . does more contribute to blend and confound them together, than the strict and close connexion they have with each other,' *TV* 145; see 28n.

847. 848. 849. In 847 read 'we or selves or mind, etc.' for '“we,” our “selves,” our “mind,” etc.' (Johnston; Fraser reads 'or'), and in 848 note 'not' (which Johnston omits) before 'mention.'

#### NOTES ON THE ENTRIES

The 'Grand Mistake,' for Berkeley, lies in thinking we know our active nature as we know ideas. His terminology and teaching here are those of the *Principles*, viz. that will and understanding (see notes on 131 and 362*n*) are aspects of the active spirit, and are therefore distinct from their contents, the objects willed and perceived.

850. Spirit is the only true cause, for Berkeley, but he concedes the name 'cause' to ideas in the sense of sign, see 403*n*. 'many absurdities,' e.g. causes that do nothing, see 856.

851. 852. On present good, see 839*n*, and on Berkeley's hedonism and the two sorts of pleasure, see 541*n*.

853. For the three branches of philosophy, see 676*n*; on coexistence, see 403*n*; on relation, see 540*n*; on definition, see 44*n*; on inclusion, see 690*n*; on Berkeley's projected books, see 505*n*. Here only is the work on natural philosophy named; it is represented to some extent by the *De Motu*, as the projected work on mathematics is represented by the *Analyst*.

854. Will, thought, and feeling, as elements in the active being, are one; they are differentiated by their contents or objects, see 362*a n*.

855. 856. Cf. 850: on cause, see 403*n*: on occasion, see 499*n*.

857. 'The motive for continuing in the same state or action is only the present satisfaction in it: the motive to change is always some uneasiness,' *Locke* II xxi 29. Berkeley regards the statement as a *reductio ad absurdum* of the doctrine of uneasiness, see 145*n*; on sleep and trance, see 651*n*.

858. On demonstration, see 163*n*, and for Berkeley's original intention to deal with demonstration in the Introduction, see 212.

'I must cancell all passages . . .' Passages from what? Not from the *CPB*; for then the entry would be rather pointless, and in point of fact its passages on demonstration are not cancelled; nor from (what we now call) the *Draft Introduction*, for it does not deal at all with demonstration. It remains that a good deal of the work referred to, perhaps a draft of the *Draft Intro-*

#### NOTES ON THE ENTRIES

duction, must have been written before he finished the *CPB*. This supports my conjecture (see my Introduction, p. xxxv) that the *CPB* was originally rather a commentary on an actual composition than notes on his reading. I have pointed out in my note on 212 that some 26 entries originally had the marginal letter *I* (Introduction), the letter being subsequently stroked out owing to changes in the design of the Introduction. Berkeley may well have written a draft composition, covering both Introduction and the body of the work, subsequently cancelling in it the extreme passages on demonstration, and erasing the marginal letter of the corresponding passages in the *CPB*.

859. 860. Read 'covet' and 'Discovery' for 'cavil' and 'diseases' (Fraser and Johnston).

Berkeley is trying to explode the 'excuse' (see 292n)—'the natural weakness and imperfection of our understandings.' *Princ.* Introd. 2, 3. Our faculties are not at fault, he urges, but our principles. 'We have first rais'd a dust, and then complain, we cannot see.' Were our faculties naturally defective, he here argues, we ought not to philosophize at all.

861. 862. Against the representationist theory which regards the idea as the likeness of matter, see 46n and *Locke* II viii 15.

863. Berkeley's views on the existence of bodies underwent important modifications while he was writing the *CPB* (see 52n). This entry shows his thought at the final stage. On the distinctness of the mind, see 14n. 'without the Mind,' cf. *Princ.* 90.

864. 865. Contrasting visible motion, which depends on diversity of colours (see 533), with the abstract idea of motion; see 318n, *TV* 137, *Princ.* Introd. 9, 10.

866. Berkeley is thinking, probably, of those consequences of the belief in matter which he mentions in *Princ.* 92-6. Matter 'involves a contradiction' (*ib.* 54), because it is not a possible object of sense, and yet one is supposed to see and touch it.

867. 'The Concrete of the Will and understanding' (713) is fully real, for

NOTES ON THE ENTRIES

Berkeley, but its elements when taken separately and divorced from actual experience become abstract ideas, see 318n and 871. On the vulgar and the learned, see 405n and 703.

868. 'Some of the more intricate and subtle parts of *speculative mathematics* may be pared off without any prejudice to truth'; *Princ.* 131; cf. 207n and 434.

869. If the objects of sight and touch are in fact heterogeneous (see 28n), how comes it that we are commonly supposed to see and touch the same thing? Berkeley gives a broad answer to this question in *TV* 144-5, and deals with it more narrowly in terms of minimal points (see 59n) in this entry and also in 70, 710, and *TV* 62.

'it might have been otherwise,' a reference to Berkeley's doctrine that the connection between ideas is customary and not necessary; see 181n.

Notebook *B* deals, for the most part, with vision, and notebook *A* with metaphysics, and therefore the occurrence of this stray entry on vision, marked with the marginal sign for all three divisions of the *Theory of Vision*, and actually represented in each of those divisions (49, 54, 144), on the last page but one of notebook *A* is remarkable. This page must have been filled in the summer of 1708, and the *Theory of Vision* (published early in 1709) must have been at an advanced stage by that time; it would seem therefore that, as I have argued in my Introduction (p. xxxv), Berkeley wrote the *CPB* rather as a commentary on a draft work of his, already written, than as a preliminary study.

870. On 'pure act,' see 701n; on 'Soul or Mind,' see notes on 14, 154, 576.

871. 873. Time and again Berkeley returns to the problem of will and understanding, see notes on 362a and 867; on truth, see 554n; his doctrine of abstract ideas (see 318n) now dominates his thought. 'ratione,' i.e. in conception.

872. Spirits are thinking things, for Berkeley, and ideas are unthinking things; he uses *thing* and *idea* convertibly with regard to the latter type of reality; but if he were to do so with regard to the former type, he would in effect be calling spirits *ideas*, making active things passive, thus involving the notion of spirit in contradiction, see 369n.

#### NOTES ON THE ENTRIES

874. He is thinking of Locke and Malebranche and other 'moderns' who, accepting the distinction between primary and secondary qualities, 'prove certain sensible qualities to have no existence in matter, or without the mind' (*Princ.* 14). Holding that the primary and the secondary are inseparable, he argues that those who internalize the secondary qualities are in effect also internalizing the primary. If he intends the term *sort* to be taken technically, he is referring to Locke's proof that the sorts are the work of the mind, see 836n; on the reality of body, see notes on 41 and 52.

875. Will (see 131n) here might be the will of God, or the will of man, but the marginal sign S.G. suggests that Berkeley is chiefly thinking of the former, and is asking whether man can know the will of God with regard to the present or the future. A similar question *mutatis mutandis* could be raised of the human will, and Berkeley's broad answer (see *Princ.* 135ff.) is that the will, as an aspect of spirit, is not to be known as ideas are known, but yet is known.

876. Motion, for Berkeley, being relative, postulates at least two bodies, see *Princ.* 112, *Mot.* 58. He may be thinking of Malebranche's (VI ii 9), 'I imagine here only God, myself, and one ball.' For motion apprehended by variety of colour, see 533n.

877. The infinite divisibility (see 11n) has scarcely been mentioned since the opening pages of notebook A. Berkeley argues that if the given space be infinitely divisible, so also must be the sensible qualities inseparable from that space—a *reductio ad absurdum*, he thinks, of the doctrine.

878. Extension (see 18n) is in the mind, says Berkeley in *Princ.* 49, only by way of idea, and not by way of mode or attribute; an application of this important principle is given in 886 (cf. 882). This principle distinguishes Berkeley's philosophy from Spinoza's, and corrects the first impression left by his doctrine of existence in the mind. On 'Book 2,' see 508n; on the soul, see 14n.

879. Locke II xxi 22ff., says that this question 'is what is meant, when it is disputed whether the will be free,' and his answer to it is 'that in most cases a man is *not* at liberty whether he will *will* or no.' Berkeley regards the question

#### NOTES ON THE ENTRIES

as absurd because free activity is implied in the notion of the will (see 131*n* and 616).

880. On algebra, see 382*n*. In his *De Ludo Algebraico* Berkeley uses the term *quaestio* for the forming and solving of algebraical equations ; but what 'the Rule' is does not appear.

881. In 761-8 Berkeley argues that numbers *are* names, not ideas, that they yield no speculative knowledge, though they are of practical use ; on numbers, see 104*n*.

882. He admits here, as again in *Princ.* 90, that things are external to the mind in the senses specified ; see notes on 79, 863, and 878 ; on extension, see 181*n* ; on mind, see 14*n*.

883. If the defects of memory and imagination, which give rise to the need for signs, especially verbal signs, could be cured, the need for signs would disappear, Berkeley here suggests. His later doctrine of signs, best expressed in *Alc.* VII 11-14, gives them an essential place in human knowledge.

884. The laws of nature depend on the will of God, *Princ.* 32 ; there is therefore no necessary connection between our ideas, *ib.* 31, and 'there is nothing necessary or essential in the case,' *ib.* 106 ; cf. 181*n* and 794.

885. Read 'simple' for 'single' (Johnston : Fraser omits the entry) ; cf. 484*n* and 496. The second sentence should be read as a satirical comment on Locke's doctrine, 'Ideas of primary qualities are resemblances.' Visible extension and material extension differ fundamentally. The one is 'in the mind' ; the other (*ex hypothesi*) is not. Therefore the one cannot resemble the other. On simple ideas, see 53*n* ; on resemblance, see 46*n*.

886. Against the doctrine of space as a mode of mind, see 878*n*.

887. 888. The text is doubtful, and the meaning of these two references to de Vries is not clear. Fraser reads 'we know the mind agrees with things not by idea but sense or conscientia' ; Johnston reads, 'we know the mind as we do Hunger not by idea but sensation conscientia.'

#### NOTES ON THE ENTRIES

Johnston's reading in the main is strongly supported by de Vries' words on p. 66 (two pages after the page mentioned in the previous entry) of his *Diatribē de ideis rerum innatis*, appended to the New Edition (1695) of his *Exercitationes rationales de deo divinisque perfectionibus* (1685), 'In nos descendere si voluerimus, plurimarum rerum quarum immediate nobis sumus consciī, sensum magis & conscientiam in nobis deprchendemus, quam ullum earundem per ideam repraesentamen. In quarum numerum famēs, sitis, dolor . . .' The manner of our knowledge of spiritual objects was keenly debated between de Vries, Roell, Wagardus, and others.

Gerard de Vries, Professor of Theology at Utrecht (not to be confused with Simon de Vries, Spinoza's friend and correspondent) was a copious writer on moral and natural philosophy. Besides the works mentioned above he wrote, *De factis innatarum idearum mysteriis* (1688-92) and *De natura dei et humanae mentis* (1690).

Berkeley's doctrine of self-knowledge (see *Princ.* 135ff.), *Dials.* pp. 447-8, is very like that of Malebranche, *viz.* that we know our own minds, not by idea, but immediately by an act of reflection—'conscience' as Malebranche calls it ; and therefore the phrase in *De Motu* 21, 'conscientia quadam interna' may well derive from Malebranche, and be reflected in these entries ; since the reading is uncertain, it is useless to speculate as to the point on which Berkeley differs from De Vries and Malebranche. On Malebranche, see 230n.

*Folio 95.* After 'Adventure of the' there is a word of five or six letters printed as 'shirt' by other editors.

I have not been able to identify 'Clov.'

The small sum is, I think, in Berkeley's handwriting.



## APPENDIX

### INVENTORY OF THE CONTENTS OF ADDITIONAL MS. 39305

*Folio*

- 1, 2      Blank
- 3      Table of marginal letters with meanings. Two signatures
- 4-94      Philosophical entries
- 95      Headed 'August 28th 1708      wit the Adventure of the . . .' followed by an eight-line note, 'It were to be wish'd,' etc.
- 96r      Blank
- 96v-101      Date and thirty-five 'Statutes' of a Society, see below, pp. 470-72
- 102      *Disputatio* on Locke's *Essay*, see below, pp. 472-4
- 103r      Date and four rules of a Society
- 103v      Note from Cicero and reference to Math
- 104-164r      Philosophical entries
- 164v      (Inverted.) Eight notes and queries on Locke's *Essay*
- 165r      Blank
- 165v      (Inverted.) Seven lines of notes for a sermon
- 166 r and v      (Inverted.) Seven laws of motion and two problems, see below, pp. 474-5  
*N.B.*—From this on, several pages have been cut out and the stubs left.
- 167r      Eight lines giving the conclusion of the *Description of the Cave of Dunmore*, followed by blank *verso* and a blank folio
- 168r      Blank
- 168v-169      Algebraic equations for the Appendix of the *De Ludo Algebraico*
- 170r      Blank
- 170v-179v      *Verso* only, inverted, reverse order of pages, the *Description of the Cave of Dunmore*
- 180      Blank

## APPENDIX

### STATUTES OF A SOCIETY

(Folios 96 to 101)

Mem. the following Statutes were agreed to & sign'd by the Society consisting of eight persons, Jan: 10. A.D. 1705.

That the officers of this Society be a President, Treasurer, Secretary & Keeper of the Rarities

That these officers be elected out of the members by the majority of voices.

That every member when he speaks address himself to the President

That in case of equality the President have a casting voice

That when two offer at once, the President name the person that shall speak

That the assembly proceed not to any buisiness till the President give orders

That in the absence of the President the assembly choose a Chair-man

That no new member be admitted before the 9th of July 1706

That the Treasurer disburse not any mony but by order of the house sign'd by the President and directed by the Secretary.

That he shall make up his accompts Q<sup>r</sup>terly or upon resignation of his office

That the notes sign'd by the President & directed by the Secretary make up the Treasurer's accompts.

That the Treasurer may disburse mony for publick letters without a note from the President, but shall acquaint the assembly with it next meeting and then get a note.

That the Secretary have the charge of all papers belonging to the Society.

## APPENDIX

That the Keeper of the Rarities attend at the Musaeum from 2 to 4 on Friday or the person whom he shall depute.

That at the request of any of the members the Keeper of the Rarities attend in person or send the key to the member.

That no one Interrupt a member when he is speaking.

That no one speak twice to the same matter before every member who pleases has spoken to it

That no one reflect on the person or opinion of any member whatsoever.

That if any one uses an unwary expression he may have leave to explain himself

That no member reveal the secrets of the assembly

That when any of the members bring in a paper, the President appoint any three he pleases to examine it against the next meeting & give in their opinion of it in writing.

That the time appointed for meeting be 5 of the clock every Friday evening

That whoever is absent from the assembly be fined 6 pence & he that comes after six of the clock 3 pence.

That the punishment for the transgression of any other Statute be determin'd by the assembly

That these punishments be pay'd the Treasurer either before or at next meeting.

That the assembly may repeal or alter these statutes or make new ones

That everything not provided for otherwise be determin'd by majority of voices

That the election of officers be made at the last meeting of every quarter, and that the officers then elected continue for the three following months.

## APPENDIX

That whoever leaves the assembly before its broken up pay 3 pence

That every meeting the majority appoint a Subject for next conference

That 1st the President speak concerning the matter to be discours'd on and after him the next on his right hand, and so on every one that pleases in order as they sit, and that each member stand up as he speaks.

That when these more solemn discourses are over and not till then, every one may talk freely on the matter and propose and answer whatever doubts or objections may arise

That when the subject of the conference has bin sufficiently discuss'd the members may propose to the assembly their inventions, new thoughts or observations in any of the Sciences.

That the conference continue for 3 hours at least or longer as the assembly think fit.

That the conference begin at 3 in the afternoon on Friday & continue till eight.

### *DISPUTATIO ON LOCKE'S ESSAY ("THE QUERIES")*

(*Folio 102*)

Qu: whether number be in the objects w<sup>t</sup>out the mind : L.b.2 c.8 S.9  
why powers mediately perceivable thought such, immediately perceptible  
not. b.2 c.8 S.19

Whether Solids seen b.2 c.9 S.9

Whether discerning, remembering, knowing comparing compounding  
abstracting etc be simple or complex ideas, the same with or different from  
perception ?

Whether taste be a simple idea since it is combin'd with existence, unity,  
pleasure or pain ?

## APPENDIX

Whether all the last-mention'd do not make a complex idea as well as the severall component ideas of a Horse, Shilling etc.

Wherein brutes distinguish'd from men :

Wherein idiots from mad men :

Whether any Knowlege without memory :

God Space b.2, 13, 26, & 15.2

rotation of a fire-brand why makes a circle

Why men more easily admit of infinite duration than infinite expansion :

Demonstrations in numbers whether more general in their use for the reason Locke gives b.2 c.16 S.4.

Inches etc not settl'd stated lengths against b.2.c.13 S.4

Qu: whether motion extension & time be not definable & therefore complex ideas.

Qu: whether the clearness & distinctness of each greater mode of number be so very signal.

Qu: why Locke thinks we can have ideas of no more modes of Number than we've names for ?

Not all God's attributes properly infinite.

Why other ideas besides number etc not capable of infinity : not rightly sol'd by Locke

infinity & infinite.

No such thing as an obscure, confus'd idea of infinite space.

Power is not perceiv'd by sense

## APPENDIX

Locke not to be blam'd if tedious about innate ideas, Soul always thinking, extension not essence of body, time can be conceiv'd and measur'd when no motion was, will is not free etc.

A thing may be voluntary tho' necessary, query whether it can be involuntary tho' free.

Things belonging to Reflection are for the most part express'd by figures borrow'd from things sensible.

### LAWS OF MOTION AND TWO PROBLEMS (Folio 166 inverted) DE MOTU

1. Actioni semper contraria & aequalis Reactio.
2. Quantitas motus quae colligitur capiendo summam motuum factorum ad eandem partem & differentiam factorum ad contrarias partes non mutatur ab actione corporum inter se.
3. Si duo vel plura corpora motu aequabili, secundum eandem vel contrarias partes ferantur commune illorum centrum gravitatis ante mutuum occursum vel quiescat vel movebitur uniformiter in directum.
4. Si duo corpora versus eandem vel contrarias partes moveantur Quantitas motus ad eandem partem aequalis erit motui qui produceretur Si utrumque corpus versus eandem plagam cum celeritate communis ipsorum centri gravitatis ferretur.
5. Si corpora in se invicem impingent vcl etiam utcunque in sese agant communis illorum gravitatis centri status vel quiescendi vel movendi uniformiter in directum, non exinde mutabitur.
6. Si corpus durum vel molle corpori duro vel molli directe impingat, sive illud in quod impingat, quiescat, sive versus eandem partem tardius moveratur, seu [ X X X ] versus contrariam sintque motus inaequales, utcumq[ue] corpus post impactum una cum communi gravitatis centro junctim movebitur.

## APPENDIX

7. Si duo corpora in se invicem impingent eadem manebit ipsorum velocitas relativa ante & post impactum h.e eadem celeritate a se mutuo recedunt qua prius accedebant.

### PROB. I

Corporum A B durorum aut mollium post directum impactum determinare motus. Vocetur velocitas corporis A, C, corporis B.c. eritque summa motuum ad eandem partem  $AC + Bc$  vel  $AC - Bc$ , quae summa (per 2) eadem et ante et post impetum. ergo (per 5) datur momentum corporum eadem velocitate laterum quac proinde [× × ×]  $\frac{AC + Bc}{A + B}$  vel  $\frac{AC - Bc}{A + B}$

### PROB. 2

Idem perficere in Elasticis. Sit A insequens B praecedens [× × ×] prius erit velocitas relativa (— c summa motuum  $AC + Bc$ . velocitas ad eandem partem post impactum corporis A sit x, unde (per 7) velocitas T & B erit  $x + C - c$ . & motus T & A erit  $Ax + TaB$  erit  $Bx + BC - Bc$  ergo (per 2)  $AC + Bc = Ax + Bx + BC - Bc$ ,

$$\& x = \frac{AC - BC + 2Bc}{A + B}$$

Si A & B in contrarias partes ferantur, erit motus ad eandem partem  $AC - Bc$ , velocitas relativa  $C + c$  unde per 2 & 7 invenietur

$$x = \frac{AC - BC - 2BC}{A - B}$$



# INDEX

## NOTE ON THE USE OF THE INDEX

In most of the references to my Notes I have given here the entry number and not the page number. In all such cases I have prefixed 'No.' to the entry number. Thus '*see Note on No. 318*' refers to the Editor's Note on the entry numbered 318. Where 'No.' is *not* prefixed (*e.g.* '*abscisse, 107*') the number refers to the page number of this book.

I have included some sixty names and subjects from my Introduction and Notes, but in the main the Index is, as students of Berkeley's philosophy would wish, an Index of the Text of Berkeley's own work.

The Index is intended to be used in conjunction with the Editor's Notes, especially those listed (above, pp. 317-8) as Key Doctrinal Notes. Those Notes assemble the references to most of the cognate passages in the work, and each of them is, therefore, a little Index of its subject. Accordingly, I have refrained from repeating those references in the main Index. For similar reasons I have refrained, as a rule, from indexing *directly* the contents of my Notes. They are indexed *indirectly*; for the Notes cover the same ground as the Text, and since the Text is fully indexed, to do the same for the Notes would have been a pointless duplication of labour. On finding in the Index the required reference or references to the Text, the reader, to complete the study, has only to turn to the corresponding Notes.

- 'A.B.', *see King, Abp. Wm.*  
ability, natural, 247  
*abscisse, 107*  
*abstract ideas, see Note on No. 318*  
*abstraction, 116, 199, 211, 243, 245*  
*accuracy (mathematical), 77, 103, 107, 122-3, 135, 147, 175*  
*acquiescing, 279*  
*act, 59, 117, 119, 187, 216-7, 219, 223, 281, 287, 303, 305*  
*action, 8, 43, 45, 47, 213, 229, 237, 243, 245, 285, 291, 305*  
*active, see mind, active and passive; power, 33, 41*  
*actus purus, 249, 279, 295, 309*
- Adam, 7  
adventurers, 241  
affirmation, 258-9  
agent, 37, 47, 221, 263  
agreement, 239, 261  
algebra, 123, 249, 269, 271, 273, 311  
Alton, E. H., xxviii, 425  
analogy, 185  
angle, 141; of contact, 47, 101, 123; optical, *see Note on No. 73*  
*anima mundi, 219*  
*annihilation, 23, 35, 209, 297*  
*arc (arch), 77, 101*  
*archetype, see Note on No. 689*  
*Archimedes, 153, 175*

## INDEX

- Aristotle, 135, 139  
 arithmetic, 151, 269, 271, 273, 285  
 assemblage, 89  
 assent, 275  
 association of ideas, 69 ; *see also* connection  
 asterisk, xxvi  
 astrology, 251  
 astronomy, 141  
 atmosphere, 99  
 attractive power, 165, 219  
 authority, 185  
 aversion, 245  
 axiom, 31, 113, 115, 275, 295  
 axis, *see* optic axis
- Bacon, 199  
 Baronius, 394  
 Barrovian case, the, 49, 173  
 Barrow, 19, 83, 109, 115, 123, 153, 175  
 Bayle, 115, 139  
 beauty, 17, 297  
 being, *see* Note on No. 408 (existence)  
 belief, implicit and explicit, 255 ; *see* faith  
 Berkeley, Bp. G., graduation, xxxix ; election  
     to fellowship, xxxx, xl ; ordination, 445  
 Berkeley, Dr. G. (Jr.), xvii, 129  
 Berkeley Papers, the, xiii, 440  
 billiard balls, 39  
 Billys, the, 124  
 bisection, 87  
 blending, 75, 107  
 blind man, the (Molyneux problem), *see*  
     Note on No. 27  
 body, *see* Notes on Nos. 41, 52  
 books (projected by Berkeley), *see* Notes on  
     Nos. 508, 676  
 brain, 19, 141  
 breadth, 29 ; *see* length without breadth  
 Browne, Bp. Peter, 382  
 bulk, 91, 161, 179
- calculus, the differential, 107  
 Cartesian, *see* Descartes  
 catoptics, 173
- causation, *see* Note on No. 403  
 Cavallerius, 113  
 certainty, *see* Notes on Nos. 163, 693  
 change, 81  
 Chesselden case, the, 326  
 Cheyne, 117, 123, 151, 327, 377, 431  
 chimaera, 159, 179, 267  
 church, 217, 253  
 chymical principles, 235  
 chymistry, 251  
 circle, 109, 145, 163 ; concentric, 31, 103 ; in  
     abstract, 73 ; perfect, 73 ; on squaring the  
     circle, *see* Note on No. 245  
 circumference, 77, 109, 153, 175  
 Clarke, Samuel, 356, 377, 427  
 Clavius, 392  
 Clayton, Bp., 459  
 Clericus, *see* Le Clerc  
 co-existence, 35, 47, 91, 131, 239, 261, 280,  
     305  
 cogito ergo sum, 261  
 cohesion, 19  
 collection, of ideas, 51, 177 ; of minimums, 91 ;  
     of powers, 89 ; of thoughts, 89 ; *see* com-  
     bination  
 Collier, A., 325  
 colour (colours), 11, 23, 25, 29, 31, 35, 41, 47,  
     52-3, 69, 71, 75, 79, 83, 89, 95, 103, 114-5,  
     116, 143, 149, 165, 167, 169, 171, 173, 181,  
     193, 197, 233, 235, 257, 283, 307, 311  
 combination, of powers, 21, 89, 95, 285 ; of  
     thoughts, 57, 95 ; *see* collection  
 commensurable, 79, 83  
 common sense, 117, 267  
 compages, 161  
 comparison, 13, 15, 97, 121, 271, 307  
 complacency, 221  
 complex ideas, 27, 41, 51, 89, 181, 201, 257-8,  
     269, 287  
 complexation, 257  
 composition, 233, 235, 267  
 concave, 53, 55  
 concrete, 253  
 conformation of the eye, 67

## INDEX

- confusion, 51, 55, 57, 61, 63, 73, 91, 131, 151, 277  
 congeries, 205  
 congruence, 41, 177, 183  
 conics, 109  
 connection, of ideas, *see Note on No. 181*; between words and thoughts, 67  
 connotation, 249  
*conscientia*, 311  
 consciousness, 59, 205, 241, 263  
 consequences, 43, 199, 211, 247, 279, 283, 299, 301, 307  
 conservation, 131  
 considering, 27, 29, 47, 67, 69, 79, 91, 103, 143, 151, 183, 189, 209, 249, 257, 295  
 contact, angle of, 101  
 contemplation, 187, 215, 221, 227, 265  
 continuity, 20-1  
 contradiction, 9, 77, 97, 101, 103, 109, 112-3, 135, 153, 161, 197, 202-3, 205, 231, 233, 241, 289, 307  
 convex, 53, 55, 59, 63, 73, 95  
 co-operation, 131  
 Copernicus, 131  
 corpuscularian, 73, 185  
 count, German, 11, 31  
 creation, 17, 95, 109, 141, 257, 295  
 crystallines, 63, 79, 95  
 cube, 9, 21, 101  
 curve, 77, 101, 175, 177, 179, 183, 203  
 date of the *Philosophical Commentaries*, xxviiiif.  
 datum, 137  
 death, 23, 124, 209  
 deduction, 247  
 Deering, Mr., 33, 59  
 definition, 11, 41, 45, 51, 105, 133, 141, 147, 175, 181, 193, 197, 203, 207, 253, 301, 305  
 Defoe, 356, 424  
 Deity, *see Note on No. 107 and entries with marginal letter G*  
 demonstration, *see Note on Nos. 163, 669*  
 denomination, 269, 271  
 depth, 29; *see solidity*  
 Descartes (Cartesians), 89, 138, 149, 161, 277, 279, 281, 283, 285, 289, 291, 301  
 desire, 37, 43, 47, 126, 213, 245, 251, 305  
 diagonal (and side), 9, 79, 83; *see Note on No. 29*  
 diameter, 63, 77, 101, 109, 149  
 dictionary, 245  
 difference, 27, 65, 69, 77, 79, 207, 225, 227, 249, 285, 305, 307, 311  
 differential, 105, 107  
 Digby, Sir Kenelme, 393  
 dioptrics, 25  
 disposition, 275  
*disputatio*, the, xxviii, 472  
 distance, 13, 25, 35, 49, 53, 57, 65, 73, 79, 81, 98, 101, 145, 215, 225, 259, 311  
 distinctness, 61, 63, 75, 91, 96, 131, 151, 229, 297, 301, 311  
 diversity, 229  
 divines, 131, 227  
 divinity, 207  
 doubt, 178, 242, 283  
*Draft Introduction (Principles)*, xxxi et passim  
 dream, 11, 293, 301  
 duration, 5, 31  
 dusk, 99  
 effect, 151, 171, 173, 197, 249, 253, 275, 279, 285, 287, 301  
 enlargement of sight, 49, 97, 265  
*ens (rationis, reale)*, 158-9, 187, 190-1  
 Epicurism, 7  
 Epicurus, 293  
 episcopacy, 207  
 equality, 13, 31, 41, 49, 83, 105, 115, 175, 177, 181, 183-5, 197, 275  
 equation, 203  
 error, 87, 215, 247, 261, 277, 281, 289  
 essence, 9, 11, 51, 73, 185, 187, 219, 221  
 eternal, 25, 93, 275  
 eternity, 5, 247  
 ethics, 45, 73, 109, 243; *see morality, and Note on Nos. 541-2*  
 Euclid, 139, 203

## INDEX

- evanescency, 163  
 'excuse,' the, 94, 112-3  
 existence, *see Note on No. 408 and entries with marginal letter E*  
 experience, 49, 59, 71, 81, 117, 221  
 experiment, 41, 167  
 extension, *see Note on No. 18*  
 external existence, 7, 13  
 fact, matters of, 247  
 faculties, 11, 43, 163, 265, 267, 303, 309 ; operative, 39, 43, 47, 126  
 faintness, 61, 75, 79, 99  
 faith, 207, 255  
 Fardella, 21  
 Fathers, the, 135  
 Fellowship examination, xxx, xl  
 Ficinus, Marsilius, 124  
 figure, 9, 11, 21, 23, 27, 29, 49, 69, 73, 77, 93, 123, 137, 155, 161, 165, 177, 189  
 finiteness, 94, 112  
 flats, 33  
 flint, 21  
 fluxions, 47, 107  
 focus, 117  
 force, 27, 149 ; *see vis*  
 foresight, 39 ; *see prescience*  
 Fraser, A. C., xiii, xiv *et passim*  
 freedom, *see Notes on Nos. 149 and 156-7*  
 French, 201  
 friendship, 4, 263  
 fund (of the eye), 63, 87, 95  
 Gassendi, 348, 365, 369  
 genera, 197, 199, 251  
 genius, 117  
 geometry, 27, 31, 63, 73, 77, 81, 87, 94, 105, 117, 123, 139, 141-3, 151, 175, 177, 273, 275  
 glasses, 17, 39, 55, 57, 71, 73, 77, 105  
 globules, 149  
 God, *see Note on No. 107 and entries with marginal letter G*  
 good, 43, 47, 201, 273, 303  
 gospels, 271  
 Gourg, R., xiii  
 gravity, 115, 219  
 Halley, 147  
 happiness, 189, 201, 275  
 harangue, 115, 124-5, 203  
 Harris, 141, 453  
 Hayes, 101  
 hearing, 29, 65, 67  
 heat, 69 ; omniscient radical, 219  
 heaven, 45, 115, 137, 189  
 Hecht, A., xiii, 317 *et passim*  
 heterogeneal, 41  
 heterogeneity (visible and tangible) ; *see Note on No. 28*  
 hexagon, 153  
 history, 217  
 Hobbes, 281, 283, 285, 291, 293, 297, 299  
 Hobbism, 7  
 homoeomeries, 17  
 homogeneal, 47  
 homogeneous, 17, 87, 95  
 homonymy, 227  
 Hook, 353  
 horizon, *see moon*  
 Huygens, 165  
 hylarchic principle, 219  
 hyps, 139  
 ideas, abstract (general) ; *see Note on No. 318* ; adequate, 69, 126 ; and spirit, *see Note on No. 490* ; and thing, *see Note on No. 369* ; association of, 69 ; clear and distinct, 67, 243 ; complex, *see complex ideas* ; definition of, 175, 273, 287 ; determined, 23, 77, 193 ; infinite, 159, 161 ; innate, 229 ; intermediate, 145, 249, 259 ; 'of', *see Note on No. 115* ; of God, 51, 97, 285 ; of operations, 50 ; perfect, 85 ; primary and secondary, 7, 11 ; sensible, 163, 191 ; simple, *see Note on No. 53* ; tangible, 107, 301 ; visible, 53, 107, 301  
 ideatum, 301  
 identity, *see Notes on Nos. 192, 200*  
 idolatry, 7, 135

## INDEX

- ignorance, 17, 43, 91, 227  
 illustration, 283  
 image, 21, 27, 63, 89, 135, 243, 251, 291, 293 ;  
     retinal, *see* Notes on Nos. 102, 211  
 imagination, *see* Note on No. 531  
 immaterial, hypothesis, 7, 19 ; spirit, 55  
 immorality, 135  
 immortality, 5, 289  
 immutable, 93, 147  
 impression, 19  
 impulse, 27, 153  
 inclination, 291  
 inclusion, 41, 177, 239, 245, 305  
 incorruptible, 289  
 increate, 93  
 Indian figures, 285  
 indifference, *see* Notes on Nos 143, 158-9  
*indifferentia*, 263, 297  
 indivisibles, 113, 116, 153, 175, *and see* Note  
     on No. 59  
 inequality, 65, 175  
 infant, 221  
 inference, 211  
 infinite, divisibility, *see* Notes on Nos 8, 11 ;  
     magnitude, 35, 147 ; number, 33, 137, 163 ,  
     space, 23, 35, 93, 137, 247  
 infinitesimals, 101, 109, 112-3, 115, 135, 137  
 infinity, 19, 10,  
 insensibles, 153  
 inspection, 91  
 integer, 113, 135  
 intellect, 185, 275, 289, 291  
 intellectual world, 187  
 intelligences, 5, 7, 39, 123, 133, 233, 257, 265  
 interest, 189  
 interruption, 57  
 intervals, 209, 223  
 Introduction (*Principles*), xxiv, 65, 129, 131,  
     177, 209, 241, 243, 291 ; *see* entries with  
     marginal letter I and *Draft Introduction*  
 intromitted, 25, 75, 91, 149, 171  
 introversion, 187  
 intuition, 298  
 intuitive, *see* knowledge  
 invisibles, 153  
 Irishmen, 124-5  
 jargon, 179, 247, 253, 297  
 Johnson, S., (U.S.A.), xxxvi, 318, 320, 361,  
     378, 380, 389, 395  
 Johnston, G. A., xiii, xiv *et passim*  
 judgement, 39, 47, 49, 69, 95, 98, 100, 116, 183,  
     185, 201, 215, 245, 259, 263  
 Jurin, 441  
 Keill, 101, 105, 117, 377, 383  
 Kilkenny College, 425  
 King, Abp. Wm. ('A.B.'), 37, 43, 47, 375, 445  
 knowledge, 69, 133, 181, 187, 192-3, 195, 202,  
     215, 225, 235, 237, 241, 247, 255, 261, 265,  
     267, 271, 305, 309, 311 ; about ideas, 101,  
     119, 181, 259 ; demonstrative, 21, 249 ;  
     intuitive, 193, 199, 289 ; sensitive, 21  
 language, *see* Note on No. 178  
 Latin, 255  
 lattice, 53  
 law, 251  
 laws, *see* nature, laws of  
 lawyers, 227  
 Le Clerc (Clericus), 50, 113  
 Leibniz, 107, 326, 347, 351, 372, 380, 385, 412  
 length, 23, 29, 110 ; without breadth, 7, 23,  
     79, 111, 116-7, 165, 257  
 lens, 55  
 liberty, *see* Notes on Nos. 149, 156-7  
 life to come, the, 189  
 likeness, *see* Notes on Nos. 46-7 ; perfect, 55  
 Limborch, 251, 263  
 line, 9, 23, 31, 35, 41, 57, 73, 79, 81, 83, 87, 111,  
     124, 137, 139, 145, 151, 155, 179, 181, 183-5,  
     187, 275 ; right, 33, 115, 175, 177, 179 ;  
     'strait,' 53  
 Locke, 13, 21, 33, 39, 83, 97, 105, 116, 126, 147,  
     155, 169, 181, 195, 199, 203, 209, 211, 215,  
     217, 229, 235, 237, 241, 243, 245, 247, 249,  
     251, 253, 255, 261, 263, 273, 279, 283, 287,  
     289, 291, 293, 305, 311  
 Lorenz, T., xvii

## INDEX

- Madden, 201  
 magnetical attraction, 131  
 magnification, 25, 53, 55, 57, 63, 71, 73, 85,  
     105  
 magnitude (extension), *see Note on No. 18*  
 Malebranche, 71, 79, 83, 85, 93, 115, 123, 139,  
     193, 242-3, 283, 291, 311  
 malignant, 217  
 manuscript, state of the, xiii  
 marginal letters, xiv, xxiii, 129, 398  
 marginal signs, xiv, xxiii, 398  
 Marsilius Ficinus, 124  
 mass (ecclesiastical), 255  
 material world, 161, 187  
 materialist, 19, 125, 165  
 mathematicians, 103, 105, 107, 111, 116-7, 123,  
     131, 133, 147, 155, 169, 179, 181, 183, 185,  
     203, 215, 223, 227  
 mathematics, 45, 107, 109, 131, 135, 151, 157,  
     249, 267, 273, 299, 305, 309  
 matter, 7, 11, 15, 17, 21, 33, 83, 85, 93, 95, 97,  
     105, 107, 109, 115, 117, 123-4, 129, 160-1,  
     187, 203, 221, 243, 247, 255, 297; *see the*  
*entries with marginal letter M*  
 meaning, 167, 187, 195, 205, 211, 223, 225, 229,  
     249, 291; *see signification*  
 measure, of motion, 149; of space, 19, 97; of  
     time, 5, 31, 209  
 memory, 141, 215, 247, 311  
 Mercatius, 394  
 metaphor, 50, 51  
 metaphysics, 45, 63, 73, 109, 267  
 method, 95, 101, 133, 147, 249  
 microscope, 25, 115, 175  
 microscopic eyes, 25, 31, 67  
 mind, *see Notes on Nos. 14, 154, 576*;  
     active and passive, 91, 114, 140, 221, 238,  
     243, 253, 269, 275  
 minimum (*visibile, tangibile, minimal points*),  
     *see Note on No. 59*  
 mist, 75, 199, 227  
 mite, 117  
 mob, 28, 131, 263; *see vulgar*  
 mode, 51, 181, 221, 253, 277, 283  
 Molyneux, S., 328  
 Molyneux, W., *see Note on No. 32*  
 Molyneux problem, the, *see Note on No. 27*  
 moment, 105, 107, 124  
 monarchy, 207  
 moon, the horizontal, 33, 37, 49, 73, 99  
 moral philosophy, 129, 175; *see the entries*  
     *with marginal letters Mo*  
 moralist, 131  
 morality, 43, 45, 175, 189, 201, 237, 239, 245,  
     249, 267, 271, 305  
 More, 97, 378  
 motion, 7, 9, 11, 15, 27, 31, 33, 47, 53, 55, 69,  
     81, 123, 146-7, 149, 151, 161, 167, 185, 219,  
     231, 291, 307; *see Note on No. 30*  
 Mullart, xxxix  
 mystery, 213, 271  
 mysteries, holy, 255  
 names, 41, 201, 215, 249, 269, 271, 275, 311  
*natura rerum, see rerum natura*  
 natural philosophy, 129, 305; *see philosophy*  
     *and entries with marginal letter N*  
 nature, 165, 239, 261, 281; laws of, 37, 67, 69,  
     101, 299, 301; course of, 101  
*nec quid, nec quantum, nec quale, 7, 179*  
 necessary (connection), 53, 57, 75, 79, 311  
 necessity, 281  
 negation, 258-9  
 Newton, Sir Isaac, 9, 103, 107, 116, 123, 133,  
     147, 149, 173, 197, 219  
 nihilarians, *see Note on Nos. 337-8*  
 nominal, 281  
 Norris, John, 378, 447  
 notebooks, order of the two, xvii  
 'nothings' (mathematical points), 19, 83, 109,  
     111, 116, 123-5, 143, 153, 155, 157, 167, 223  
 notion, 25, 189  
 number, 5, 27, 29, 33, 47, 107, 112, 147, 151,  
     157, 181, 189, 191, 227, 229, 239, 269, 271,  
     311; large, 21, 67; rational, 163  
 object, of geometry, 27, 143; of thought, 138,  
     227, 235, 263, 295

## INDEX

- objections, 17, 101, 112, 135, 219, 281, 283, 307  
 occasion, 71, 171, 247, 267, 305 ; *see Note on No. 499*  
 of (idea 'of'), *see Note on No. 115*  
 Oldenburgh, 301  
 operations of the mind, 50, 91, 119, 167, 185,  
     191, 235  
 optic axis, 81, 131, 143  
 optical angle, *see Note on No. 73*  
 opticians, 215  
 optics, 63, 259  
 orb, visual, 61, 63  
 orthodoxy, 89  
 "P" (Earl of Pembroke), xxxii, 125, 395-6  
 pain, 5, 15, 35, 37, 105, 126, 143, 239, 245, 273,  
     281, 297  
 parabola, 107  
 paraboloid, 115  
 paradise, 33  
 parallels, 81  
 Pardies, 141  
 particles, homogeneous, 17, 95 ; (parts of speech), 233, 235  
 particulars, 19, 41, 61, 77, 79, 81, 103, 171, 177,  
     187, 217, 235, 237, 277, 303  
 parts, 15, 19, 25, 35, 85, 87, 91, 105, 113, 137,  
     143, 151, 211  
 passion, 126, 209  
 passive, *see mind*  
 Paul, St., 293  
 pendulum clock, 165  
 perceptible, the, *see Notes on Nos. 41, 52*  
 perception, 27, 29, 37, 41, 49, 63, 75, 77, 89, 91,  
     97, 99, 113, 119, 151, 159, 163, 173, 203, 205,  
     207, 209, 217, 229, 231, 237-9, 247, 251, 259,  
     263, 269, 275, 279, 283, 285, 289, 297  
*percipere, percipi*, 139  
 Percival, Sir John, xxxix, 348, 396, 448  
 perfection, 277, 297  
 peripheries (rectify), *see Note on No. 245*  
 perpendicular, 81  
 person, 5, 7, 9, 37, 53, 55, 56, 59, 91, 181, 209, 253  
*personalia* (Berkeley), 83, 87, 97, 125, 153, 223  
 perspectives, 87  
*petitio principii*, 83, 153  
 phantasm, 287  
 philosophy (philosophers), 265, 277, 295, 311 ;  
     experimental, 133, 171 ; natural, 129, 131,  
     133, 267, 305 ; the new, 3, 277 ; the old, 277  
 physics, 139, 251  
 picture, 71 ; (retinal image), *see Notes on Nos. 102, 211*  
 plane, 61, 91  
 plastic virtue, 219  
 Platonic, 99  
 pleasure, 5, 15, 35, 37, 105, 126, 189, 245, 271,  
     273, 279, 297, 303 ; *see Note on Nos. 541-2*  
 point, (visible, tangible), *see Note on No. 59* ;  
     (mathematical), 17, 19, 31, 107, 111, 113,  
     117, 124, 137, 145, 157, 161, 175, 203, 273  
 politics, 131, 197  
 polygon, 183  
 position, 23, 31, 35  
 possibility, 243, 247  
*potentia*, 37, 43  
 powers, *see Note on No. 41*  
 Preface, 191, 241  
 prejudice, 45, 73, 155, 203, 207, 215  
 prescience, 39, 309 ; *see foresight*  
 primary, ideas, 7 ; qualities, 19, 129, 187 ; *see entries with marginal letter P*  
*Principia* (Newton's), 103  
 principle, 69, 93, 99, 101, 123, 125, 175, 189,  
     195, 207, 259, 261, 271, 279, 289, 309  
 Principle (the New), *see Note on No. 285*  
 privileges of parliament, 217  
 profit, 189  
 progression, 107 ; (of wills), 45  
 proof, 77, 103, 209, 217, 243  
 propension, 243  
 properties, 50, 113, 213, 289, 311  
 proportion, 11, 17, 27, 33, 59, 61, 63, 65, 67,  
     75, 85, 109, 115, 117, 147, 149, 151, 163, 245,  
     297  
 proposition, 15, 31, 45, 255, 259, 261, 273, 281,  
     287  
 purblind, 49, 59, 263

## INDEX

- purpose, the, of the *Philosophical Commentaries*,  
     xxxxii.  
 Pythagorean theorem, 173  
 quadrature of the circle, see Note on No. 245  
 qualities, 138, 160; primary, 7 (*ideas*), 19, 129,  
     187; sensible, 143, 179, 253; tangible, 11,  
     92, 114, 143, 253; visible, 11, 92, 114  
 'Quæries,' the, xxviii, 47  
 radius, 25, 49, 153, 165  
 Raphson, 97, 293  
 ratio patens, 35  
 ratiocination, 237  
 rays, of air, 41; of light, 41, 149, 233  
 reality, see Notes on Nos. 41, 52  
 reason (reasoning), 61, 113, 116, 121, 135, 137,  
     155, 191, 201, 225, 247, 255, 285, 291, 311  
 reception, 99, 119  
 rectify ('peribetos'), see Note on No. 245  
 recte, xv  
 reflection, 201, 237, 257; ideas of, 237, 231, 237  
 relation, see Note on No. 540  
 religion, 9, 293  
 representation, 81, 111  
*return natura*, 25, 99, 107, 193  
 resemblances (ideas as), see Note on Nos. 46—  
 rest, 13  
 retinal image, see Notes on Nos. 102, 211  
 revelation, 255  
 reverie, 301  
 revolutions, 5  
 Roman figures, 285  
 Romer, 436  
 roots, 271  
 Rose, Hugh James, xvii  
 Rose, Mrs. W. F., xiii  
 Rossi, M. M., xiii, 396  
 rules, 241, 243, 245, 311  
 sagacity, 57, 249  
 scale, 107  
 Scaliger, 117  
 scepticism, see Note on No. 79  
 scholastics (schoolmen), 28, 63, 99, 107, 133,  
     147, 169, 189, 191, 227, 253, 257, 275, 283, 309  
 science, 121, 199, 251, 311  
 scripture, holy, 89, 131, 149, 243, 255  
 secondary, see ideas, qualities, and entries with  
     marginal letter P  
 self, 267, 301  
 sensum, 5, 7, 13, 29, 41, 57, 91, 97, 116, 119,  
     121, 124, 143, 155, 161, 187, 207, 229, 231,  
     235, 237, 257, 263, 265, 267, 275, 281, 299  
 senses (reliability of), see Note on No. 317  
 sensible, 163  
 sensible, see ideas, and qualities  
 Sergeant, John ('J. S.'), 299  
 shame, 55, 73  
 sight, 9, 23, 25, 29, 35, 49, 65, 77, 81, 95, 103,  
     145, 229; and touch (heterogeneity of);  
     see Note on No. 28  
 signification, 91, 95, 191, 221, 239, 247, 253,  
     265, 353  
 signs, 195, 247, 259, 267, 271, 285, 311  
 signs, 111  
 similar, 101, 109, 163; see Note on Nos. 46–7  
 simple ideas, see Note on No. 53  
 singing, 37, 105  
 situation, 98, 100  
 sleep, 231, 305  
 slowness, 27  
 smell, 37, 55, 75, 209, 307, 311  
 Society, the Royal, 173  
 solidity, see Note on No. 78  
 solitary man, the, 199, 209, 211, 215, 229, 259  
 sophism, 81  
 sorts, 93, 143  
 soul, see Notes on Nos. 14, 154, 576, and  
     entries with marginal letter S  
 sounds, 41, 69, 75, 115, 171, 203, 253, 259, 297  
 space, see Note on No. 18  
 species, 85, 197, 199, 251, 269, 297  
 speculative (science), 141, 271  
 speculum, 53, 55, 57, 59  
 speech, see Note on No. 178  
 sphaerae (of the retina), 65  
 sphere, 9, 137; visual, 25, 49, 61, 67, 79, 97,  
     159, 265; cf. Nos. 122 and 214  
 Spinoza, 293, 295, 301

## INDEX

- spirit, see entries with marginal letter S, and  
 Note on No. 24, 154, 576
- spirits, superior, 217, 237; see intelligences
- Spirit, By. T., 173
- square, 137, 145, 173
- squaring the circle, see Note on No. 245
- "Statutes," the ('of society), xviii, xxvii, xxix, 470
- Stillingfleetians, 249
- straining, 61, 63
- Straton's experiment, 344, 353
- style (Berkeley's literary), 97
- subject, 19, 287
- substance (substancium), see Note on No. 80
- substantial forms, 211
- sub-tangent, 107
- subtile matter, 103
- succession, 5, 14, 15, 35, 47, 151; of ideas, 5, 7,  
 11, 25, 31, 221, 231
- suggestion, 263, 271
- summum bonum, 271
- seeds, 101, 157, 103
- surface, 9, 35, 61, 65, 81, 183
- suspension, 120
- swiftness, 7, 11, 27
- Tacquet, 335
- taste, 37, 55, 75, 171
- tautology, 261
- termination (end), 9, 31, 105
- terrena incognitæ, 195
- texture, 49
- theology, 207
- theorems, 185
- thief, 33
- thing, as idea, see Note on No. 369; thinking,  
 29, 181
- thought, as object, see Note on No. 153, and  
 action, 8
- time, see entries with marginal letter T, and  
 Note on No. 4
- To rir, 5
- Toland, 446
- Tory, 217
- touch, 25, 27, 29, 91, 183, 185, 223, 229, 299; and  
 sight (heterogeneity of), see Note on No. 28
- train of ideas, 5, 221
- trances, 231, 305
- transcendental terms, 293
- transubstantiation, 113; see mass
- treasure, 118, 125, 197, 255
- triangle, 183, 185, 243
- Trinity, the holy, 101, 113, 207
- truth, 45, 53, 83, 87, 116, 121, 124-5, 155, 181,  
 185, 195, 215, 233, 239, 247, 263, 309, 311;  
 see Note on No. 554
- understanding, see Note on No. 362a
- uneasiness, see Note on No. 145
- uniform, 23, 73, 89, 119
- unity (unit), 19, 83, 111, 191, 253, 265
- universals, 293
- utility, 271
- vacuum, 9
- velocity, 33
- veritas, 309; see truth
- veritates aeternæ, 261, 293
- verso, xv
- vessels, 117, 123
- vice, 39, 55, 126, 237
- vigorousness, 61
- virtue, 39, 55, 126, 237
- vis, attractrix, 219; impressa, 149; inertiae, 219;  
 see force
- vision, see sight
- vivid, 75
- volition, see Note on No. 131
- de Vries, Gerard, 311
- de Vries, Simon, 467
- vulgar, 131, 191, 193, 227, 251, 257, 273, 307;  
 see mob
- Wallis, 163, 297, 299
- Ward, Seth, 460
- Whig, 217
- will, see Note on No. 131
- wills, unperformed, 29
- witchcraft, 87
- words, see Note on No. 178
- world, 7, 17, 79, 125, 199, 209; intellectual,  
 187; material, 161, 187; reasonable, 179
- worship, 251

**Printed in Great Britain at the press of the publishers**





